

THE
Congregational Quarterly.

WHOLE No. XII.—OCT., 1861.—VOL. III. No. IV.

INCREASE MATHER.

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

THE name of MATHER is one of the most renowned in the early annals of New England.¹ The first of this name that came over was Richard, a non-conforming minister of Toxteith, England, the father of Increase. As a true life-sketch of the son cannot be made intelligible to those who know nothing of the father, the reader shall have a brief introduction to him before we proceed.

Richard Mather was born at the little town of Lowton, Lancaster county, in the west of England, A. D. 1596. With him commenced, at an early age, that love of learning, which distinguished the Mather family through several generations. Neither a four miles' walk to school, nor abundant floggings when he got there, seemed to quench his enthusiasm; though in referring to his juvenile experience afterwards, he feelingly says, "Oh that all school-masters would learn wisdom, moderation and equity toward their scholars!"² Considering these early repellen-

cies, and his father's scanty means, it was a matter of grateful wonder to him through life, "by what principles and motives" his parents were induced to keep him at school, as they did, till he had completed the university course at Oxford.³ He ascribes his conversion, instrumentally, to a book written by William Perkins, the spiritual father of John Robinson, "showing how far a reprobate may go in religion." This was in 1614, when he had reached his eighteenth year.

At the age of twenty-two he began his ministry at Toxteith, where he had previously taught school, and where, after fifteen years of successful labor, he was suspended for non-conformity. By the intercession of friends he was restored at the end of six months. In less than a year, however, information was lodged against

of his grandfather's teacher, "who, though he had bred many fine scholars, yet, for the severity of his discipline, came not much behind the master of Junius, who would beat him eight times a day, whether he were in fault or not."—*Id.*

³ It is pretty certain that Richard was the first Mather boy that ever went to college, or Cotton Mather would have found it out and told us. And this enhances the wonder that his parents, with their moderate means, should have given him that privilege. "The hand of God" may surely be acknowledged in such passages of human history, without superstition.

¹ Contemporaneous writers sometimes spelt the name "Mader;" (see Thomas Shepard's Autobiography,) while Cotton Mather supposes that "the Cornish pronunciation" was "Mathern." See Life of R. Mather, in *Magnalia*.

² It is hoped that there is considerable hyperbole in the description which Cotton Mather has given us

him that "*he did not wear the surplice*;" and for this he was now deposed! As a consequence, "he more exactly than ever studied the points of Church discipline," and became a Congregationalist after the model of Cartwright, Parker and Ames. His reasons for removing to New England, as he drew them up at the time, are still extant, and, like those of all the first comers, were exclusively religious. Adroitly escaping the pursuivants on his way to the ship, he sailed from Bristol on the 23d of May, 1635. After a perilous voyage of nearly three months, he landed at Boston, Aug. 17, whence he removed to Dorchester, where he was settled the following year, as pastor over a Church gathered the same day, in place of one planted there six years before, which had removed to Windsor, Ct. Here he passed the remaining thirty-four years of his life, laboriously serving, not his own Church only, but all the other churches. No important council or convention was held, and seldom was a minister ordained without his help. Of the three drafts of a plan of church government which he, and John Cotton, and Ralph Partridge brought in by previous appointment, *his* was the one adopted by the synod of 1648, as the "Cambridge Platform." He also drew up the answers to those celebrated thirty-two questions, sent over, in 1637, to the ministers of New England, by their Puritan brethren in the father-land; besides writing several tracts on questions at issue between Congregationalists and Presbyterians. In the controversy about the half-way covenant he took a leading part, having been appointed by the Synod of 1662 to answer the unanswerable objections of Mr. Davenport against the "propositions" of that body. Moreover, he was thought to have poetry in him. With Eliot and Weld, of Roxbury, he was selected to prepare a new metrical version of David's Psalms—the one printed at Cambridge, in 1640, as the "New England Version,"—which, though it does not entirely

" ————— Keep clear of the crime
Of missing to give us very good rhyme,"

as Thomas Shepard playfully told the poets, still it retains so much of the *spirit* of sacred song, that it held a place here in public worship many years, and by some of the most eminent congregations in England was continued still later, as preferable to any other then in use. In the midst of these labors, he died April 22, 1669, in the seventy-third year of his age, and the fiftieth of his ministry, leaving four sons in the same profession; two born in England, namely, Samuel and Nathaniel; and two born in Dorchester, Eleazer and Increase—all of them children of his first wife, Katherine Houlst, "a godly and prudent maid."

From such parentage sprang that distinguished scholar, divine and diplomatist, whose name heads this article. Born on the 21st of June, 1639, two years after the family settled in Dorchester, his early surroundings were peculiarly favorable to a high mental and moral culture. His four brothers, all older than himself, were in the *curriculum* of a liberal education, at different stages of their course, when he entered upon his; and their success was a stimulant to him. His father, an excellent classical scholar, who had fitted many a boy for Oxford, was his teacher till he entered Harvard. His mother was no less devoted to his spiritual interests. "Child," she often said to him, "if God make thee a good Christian and a good scholar, thou hast all that ever thy mother asked for thee;" to which she super-added, as a life motto, this proverb of Solomon, "Seest thou a man diligent in business? He shall stand before kings." His first impressions of the ministerial character and functions were derived from that remarkable constellation of divines that shone in this western hemisphere during the early part of the seventeenth century, of which his father and his future father-in-law were among the brightest stars. Those early impressions were never effaced. At the age of eighty they

were as clear as in the years of childhood; and his allusion to the first ministers and magistrates of the Puritan Commonwealth, in the later productions of his pen, shows that he made them his models in Church and state—in both of which, we shall see, he bore a conspicuous part.

At the age of twelve years (1651) he entered Harvard College, in the same class with his brother Eleazer, who was two years older. But fearing that his constitution might suffer from the severities of college life—consulting also his spiritual necessities—at the end of one year his parents placed him under the instruction of John Norton, of Ipswich, with whom he removed to Boston in 1653, when that famous divine was called to the First Church, on the death of John Cotton. Here, at the age of fifteen, he was hopefully converted. Among the "Remarkables" in his life, prepared and published by his son, Cotton, soon after his death, may be found a "Relation" of this event in his own words, which, if the space could be afforded, should be given entire, as descriptive of the "religious experience" of that day, and the searching tests that were applied by those having the care of souls. After alluding to the pains his parents took to bring him up in the "nurture and admonition of the Lord," which had the effect to keep him from "many visible outbreaks of sin," into which he would else have plunged—though confessing that he all the while "swam quietly in a stream of impiety and carnal security,"—and, after describing his "first saving awakenings," as also the occasion of them, he pictures out the "terrors of the Lord" that came upon him, and the arrows of the Almighty "that pierced him; his 'wounded conscience'; his forgotten sins brought to remembrance, and set in order before him, 'in such a manner,' says he, 'that my heart sometimes was even sinking and dying at the sight.... I pleaded hard with God, that promise which says that 'he will take away the heart of stone, and give an

heart of flesh.' But I still thought my heart was as hard as a stone. Thus my soul continued in the new birth, and very sore were the pangs of it."

At length he resolved to set apart a day for secret prayer and fasting; and that he might be sure of no interruption, he chose the "Anniversary Election, the greatest Anniversary solemnity in the country, the scholars which boarded at Mr. Norton's being all abroad on their diversions." It was the turning point in his religious destiny,—*"a day,"* says he, *"I shall never forget while I have my being."* Near the close of the day, which all others had passed in hilarity, he was moved by "extremity of anguish" to throw himself at the feet of Jesus in the spirit of Esther's resolve, *if I perish, I perish.* "Lord," I said, "if it must be so, I am resolved to perish at the feet of thy mercy. It is true, I am a dog, and indeed unworthy of so much as a crumb; I have been a great sinner; yet I am resolved I will not offend any more, but be thine, and be thine only, and be thine forever." While he was thus praying and pleading, those words of Christ came to mind, *"Him that cometh to me I will in no wise cast out."* The comfort, however, which came with them, and continued "for some time," was dashed away by a sermon from Mr. Norton, "who showed that a man might forsake his sins, and have been in some sorrow of heart for them, and yet not be truly converted unto God." This pierced him to the heart, and made him fear that, notwithstanding his "unspeakable sorrow for sin," his "conversion might not be sound." Then, hearing his father preach on Christ's words, "The whole have no need of a physician, but the sick,"—showing that "where there is new and true obedience, and where the heart is changed from the love of sin to the love of God, it argues conversion,"—he was able to regain his hope. At length, hearing Mr. Mitchell preach on John i: 47, 'Behold an Israelite indeed,' and point out several marks of sincerity, "as when

God in Christ is become the rest of the soul, and when there is no known sin lived in, or duty neglected; and when the heart is for God chiefly, wholly, universally, I set myself," he says, "upon serious examination by these marks, and found that *my heart went along with the word.*"¹

A hope thus grounded was likely to remain through life. It was, indeed, an anchor to his soul, which no temptation of the devil, nor deceitful working of his own heart could ever move from its steadfast hold.

He was graduated in 1656, at the age of seventeen; preached his first sermon the day he was nineteen; sailed soon after for Europe, where his two oldest brothers were settled in the ministry; studied a year at Trinity College, Dublin, and there took his second degree in 1658; was chosen a fellow of the College, but declined the honor; preached in various parts of England with great acceptance; refused urgent calls to settle, and returned to New England in September, 1661, having formed an acquaintance with many of England's first minds in Church and State. During the subsequent winter he preached on alternate Sabbaths, for his father at Dorchester, and to the second Church in Boston, as assistant of Mr. Mayo. Never was a young man more flattered with calls. "He had invitations to as many places as there are signs for the sun in the zodiac, all coveting him as one of the best gifts that could be bestowed upon them."² The Boston call finally prevailed, which, however, was withstood for two years, "partly," says he, "out of an awful sense of the dreadfulness of the bond of office-relations, partly out of a desire which was in my heart to return to England, had the Lord seen it good."³ His ordination as colleague with

Mr. Mayo took place on the 27th of May, 1664.⁴ Meanwhile, on the 6th of March, 1662, he married the only daughter of the celebrated John Cotton, whose widow became the second wife of Mr. Richard Mather, the father of Increase. Thus doubly joined were the two renowned families of Cotton and Mather,—the first fruits of which union, in the person of *Cotton Mather*, added luster to both.

During the eight years of his colleague-ship with Mr. Mayo, the pastoral functions were left almost entirely to the senior,—out of regard, no doubt, to the prevalent ideas of the age—and Church discipline was, all the while, running down. But no sooner was that responsibility devolved upon him by the dismissal of Mr. Mayo, in 1672, than with characteristic fidelity he commenced a reform which made the North Church, of Boston, a model of purity, as also, by the same process, it rose to a rank of unrivalled prosperity. His first entry on the Church records is in these words: "It must needs be acknowledged that there hath been a great defect as to the administration of government in this Church. The neglect whereof for so long a time hath caused things to be so far out of order, that I find it difficult, yea, impossible, to reduce matters to that state which is desirable. Nevertheless, Providence having so ordered that the sole inspection of the affairs of the Lord's house here is committed into my weak hands, I account it my duty to do the best

Second Church, or Old North, in Boston," p. 21,—a production, by the way, distinguished not less for the candid and Christian spirit that it breathes, than for the high order of historic talent that it develops.

⁴In the ecclesiastical technics of that day, Mr. Mayo was "pastor," and Mr. Mather "teacher,"—a distinction without a difference, as it seems to us, even taking our definitions from the "Cambridge Platform." "The pastor's special work," says that document, "is to attend to *exhortation*, and therein administer a word of *wisdom*. The teacher is to attend to *doctrine*, and therein administer a word of *knowledge*. Either of them to administer the seals, as also to execute the censures; being but a kind of application of the word, the preaching of which, together with the application thereof, they are alike charged withal."

¹ "Memoirs of Remarkables in the Life and Death of the ever memorable Dr. Increase Mather," pp. 7-12.

² Remarkables, p. 23.

³ A manuscript in Dr. Mather's handwriting, quoted by Dr. Chandler Robbins, in his "History of the

I can, that things may be set and kept in that due order which will be for the present benefit of the Church, and future comfort of him or those—if any such there be, as I trust there may—whom the Lord hath appointed to succeed me.”¹

From this date onward the long life of Increase Mather presents one continuous scene of professional toils, and public trusts, and great events. How to perform these toils, and discharge these trusts, and meet these events, in a way to honor his divine Master, was a theme of constant and anxious thought.

It was the subject of innumerable prayers and unwearied pains—more than his most intimate friends had imagined, till his diary disclosed them after his death.² Besides the daily record of his personal and pastoral history, he has left us the following weekly routine of labor, which he adopted about this time—prefaced, as such entries usually are, with a short prayer:—

“Dear Lord Jesus! thou that knowest my works! help! help! help a poor creature, I earnestly beseech thee, so to improve his time as shall be most for thy glory, the good of thy people, and the rejoicing of his own soul, in that day when I shall see thee, my Lord, and speak with thee face to face. Amen! Amen! Amen!”

“My purpose, by thy help, O Lord, is to spend my time every day as followeth:

“1st day of the week. Besides my pub-

lic labors, attend catechising and personal instruction in my family.

“2d. Forenoon, read comments; study sermon. Afternoon, read authors; study sermon.

“3d. Forenoon, read comments; study sermon. Afternoon, endeavor to instruct *personally* some or other; read authors.

“4th. Forenoon, read comments; study sermon. Afternoon, read authors; sermon.

“5th. Forenoon, read comments; study sermon. After lecture, [the old “Thursday lecture,”] endeavor to promote among the ministers what shall be of public advantage.

“6th. Forenoon, read comments; study sermon. Afternoon, read authors; sermon.

“7th. Read comments. Prepare for Sabbath, (commit-sermons to memory.)”³

If *studying sermon* be understood to include *reading comments*, we have here three full days, and parts of three more, devoted every week to pulpit preparations. What must be thought of all this by those fast ministers who can write a sermon on Saturday evening? or those farming ministers who can prepare two on a rainy afternoon! In connection with this same entry, and as a part of it, he forestalls and precludes all pleas for setting these rules aside, except “for visitations, and necessary avocations, which cannot be foreseen,” and concludes by adding, “I am not willing to allow myself above seven hours in four-and-twenty for sleep; but would spend the rest of my time in attending to the duties of my per-

¹ Dr. C. Robbins' Hist. Second Ch., pp. 22-23.

² This diary was commenced on his return from England, in 1661, and continued through life. It is made up chiefly of hints, and the briefest touches of things—sometimes a single word—suggestive of what he might afterwards wish to recall; together with a sort of thermometer register of his spiritual temperature. This last is much the most full, embracing not only a daily record of his heart experience, but prayers, and thanksgivings, and confessions, uttered, oftentimes, in the most pathetic and impassioned language, such as he never used, and never could think of using, in any human presence. Yet this is the journal from which President Quincy, with an audacity bordering on the sacrilegious, has produced his proof of certain charges which he maliciously brings against this good man's character, in his History of Harvard College.

³ Although he wrote his sermons in full, and with remarkable care, he always preached them *memoriter*, never carrying into the desk a scrap of manuscript beyond the texts he was intending to quote, and a few catch-words, “to help him in case he was at a loss,” which, however, he never used but in one instance, and noted that down in his diary as “a symptom of decay.” From all accounts his delivery must have been impressive. In the quaint language of his son Cotton, “He spoke with a grave and wise deliberation; but on some subjects his voice would rise for the more emphatic clauses, as the discourse went on; and anon came on with such a *tonitruous cogency*, that the hearers would be struck with an awe, like what would be produced on the fall of thunderbolts.”

sonal or general calling." And his son informs us that "he commonly spent sixteen hours of the four-and-twenty in his laborious hive! being very much of Thomas a Kempis' mind, *nusquam requiem invenio nisi in libro et in claustro.*"¹

This confinement to his study must have been limited to the earlier period of his ministry, before he became involved in so many extra-official duties as will be noticed in the sequel; but at no period of his life can we suppose that, for any considerable length of time, *he gave but one of his waking hours a day* to pastoral labor, family cares, and bodily exercise, as this statement would seem to imply.

The result of these studious habits was soon apparent in the expansion and growth of his intellectual powers, and the proportional breadth of his influence in the world. As a preacher he soon rose to the first rank, in an age remarkable for gifted preachers.² In the ecclesiastical, educational, and political affairs of New England, for more than fifty years, he exercised a commanding power, and in his old age was cherished and revered like Nestor among the Trojans.

At the very commencement of his ministry he was called to take part in a controversy, the gravest and most important in its issues of any that had risen among

the Congregationalists of New England—relating to the "Half-way Covenant," so called; and the side which this youthful divine espoused, though opposed therein by his father and a majority of the leading ministers, has long been approved by evangelical Christians as the only true ground. The concern which the founders of New England felt for the religious nurture of their children, coupled with the theory of the "church-state," into which all baptized persons were brought, turned universal attention to the increasing number of the young growing up without baptism, because their parents were not communicants. There were two possible ways of meeting the difficulty. First, by lowering the terms of communion so that any baptized person might come to the Lord's table. This would entitle them to the privilege of baptism for their children; but it would also flood the Church with ungodly members—against which Puritanism was a standing protest. Secondly, they might, by special provision made for that purpose, allow these baptized parents, though not communicants, to offer their children for baptism; and this they finally resolved to do, in the celebrated Synod of 1662, with a proviso that "the doctrine of faith" be understood, the outward conduct fair, and a certain prescribed form of covenant "owned," which has been aptly enough named the "Half-way covenant." This intermediate state, which, were it not limited to this life, might be called the Protestant purgatory, was strongly opposed by a few able men, among whom, as before said, was the youthful Increase Mather, who constructed a powerful argument against it, in the preface to a pamphlet from the pen of John Davenport, of New Haven, entitled "Another Essay for Investigation of the Truth." And although in subsequent years he accepted the views of the Synod, not so much, we are obliged to think, from the force of argument, as from the strength of affliction—his father and the "matchless

¹ Remarkables, p. 182.

² Dr. Chandler Robbins, the present able and evangelical incumbent of the Mather pulpit, gives the following strong testimony to the character of his predecessor's preaching, "together with that of other eminent men of his era," whose sermons he has carefully perused. "We are apt to suppose that modern preaching has greatly improved, especially so far as regards talent, thought and learning. But it is not so. There is more refinement, perhaps, but not more originality. There is more polish, but not more power of thought. There is a better display of materials, but not so much solid stuff. The periods may be better rounded, but they are not so full. There is a vast deal of work in the best of those old sermons. The thoughts in them have long roots, and the pictures a deep historical background. The ornaments are often the richest antiques. The best lore of ages has been tributary to their pithy sentences. We have few divines, even in this age of intelligence, who study and labor for their sermons as they did, or who have such a serious idea of the duty of their preparation."—*Hist. Second Ch.*, p. 28.

Mr. Mitchell," of Cambridge sparing no pains to win him over—still his first opinions on the subject, and the reasons on which he based them, cannot but give us a high estimate of his heart and head at that juvenile period.

The next important convocation of the churches in New England,—the "Reforming Synod" of 1679—may be said to have originated with him, as it was mainly through his influence that the General Court were induced to convene that body. A religious declension, commencing about the time the half-way covenant was introduced, Mr. Prince tells us, "increased to 1760, when it grew very visible and threatening; . . . and yet much more to 1780, when but a few of the first generation remained."¹ Contemporaneously with these signs of spiritual declension, there was also a series of temporal calamities. Losses at sea were uncommonly numerous; King Philip's war was ravaging the land; desolating fires, one in 1676, and a still greater in 1679, wasted the metropolis; the small pox raged throughout the colony; and in the political horizon a cloud was gathering of most portentous aspect. These calamities were associated, in pious minds, with religious backslidings. But nobody laid them more to heart than Increase Mather, now in the meridian of his long day. The two questions which the General Court, at his instance, desired the Synod to consider, were: "1. What are the provoking evils of New England? 2. What is to be done that so those evils may be reformed?" It devolved on Dr. Mather to preach the opening sermon, and to draw up the result. On the presentation of it to the General Court, he preached again; after which that body formally voted their acceptance of the result, and commended it to "the serious consideration of all the churches and people in the jurisdiction." The document is preserved in the *Magnalia*, Book V., Part 4, § 3, together with an account of the revival of religion which

followed. It may be regarded as the first of a series of general revivals for which the churches in this land have been distinguished ever since.

At the reassembling of the same Synod, May 12, 1780, to agree upon a Confession of Faith—the celebrated NEW ENGLAND CONFESSION, which is the only authorized symbol of orthodoxy these Congregational churches have ever had—Dr. Mather was the moderator. "He was then ill," says his son, "under the approaches and beginnings of a fever; but so intent was he on the business to be done, that he forgot his illness; and he kept them so close to their business that in two days they dispatched it; and he also composed the preface to the Confession."² He took to his bed immediately after, and was brought so low, and was kept at death's door so long, that his Church held three several days of prayer for him, in which many others joined. On one of these occasions the venerable John Eliot, then nearly eighty years old, preached on the text, John ii: 3, "Lord, behold he whom thou lovest is sick." Returning to the sick chamber after the service, he exclaimed, "Brother, you are ours, we have obtained you from God; you shall yet continue with us."

To all these multiplying cares, enough to crush or craze the strongest mortal, was added, in 1685, the Presidency of Harvard College. He had been offered that post several years before, but declined the offer on account of the reluctance of his Church to give him up. But now, by a special agreement, allowing him to live in Boston, and perform his pastoral functions, in connection with his son, Cotton Mather, who became his ministerial colleague in 1684, all parties could be accommodated; and he assumed that responsible trust. The fidelity with which he discharged it during the sixteen years of his administration is shown by the records of the institution, the increase of its students, and the testimony itself of the

¹ Christian History, Vol. I., p. 94.

² Remarkables, p. 87.

most reluctant witness that was ever compelled to tell the truth. President Quincy, in his History of Harvard College, after representing him as "a partisan by profession, whose life had been one series of theological and political controversy, always harnessed, and ready, and restless for the onset; exciting the clergy in the synod, and the congregation in the pulpit, and the people in the halls of popular assembly: a man of an ill-governed and overbearing spirit, violent, ambitious; . . . the dupe of his own vanity, even in his prayers, and willing to make college, Church or creed subservient to his personal aggrandizement," indites the following sentence:—"That Dr. Mather was well qualified for the office of President, and had conducted himself in it faithfully and laboriously, is attested by the history of the College, the language of the legislature, and the acknowledgment of his contemporaries."

The thing, undoubtedly, which gave such umbrage to President Quincy was the unceasing, and not unsuccessful efforts of Dr. Mather to keep the college on the religious basis which its founders had laid for it. "He loved it as 'the school of the prophets,' and wished and prayed that it might preserve its claim to the title and character so dear to him. He foresaw a growing tendency to depart from 'Christ and the Church,' which filled him with anxious forebodings. He perceived the working of causes which, if not checked, would inevitably wrest the college from the old Calvinistic rule, to which he was rigidly attached, and place it under influences which he supposed unfavorable to evangelical faith and piety."¹ What less could such a man, in such a post, be expected to do, than to defend with all his might the trust committed to his hands?—to hold the college, "*Christo et Ecclesie*," by every honest and available means? If for doing this Dr. Mather deserves the reproachful epithets which have been applied to him, what terms will

fitly characterize those who, standing in the same high position, have exerted their influence with equal zeal and success to throw the college off from its original basis, and dissolve its ancient alliance "to Christ and the Church?" Let an impartial and unbiased public judge.

There is yet another department of labor into which we must follow this man "of all work," before our sketch is complete. He was a *politician*, as well as the pastor of a Church, and the president of a college. That one so distinguished for piety, so spiritually minded, and withal so burdened with the cares of Christ's kingdom, should find time and inclination to meddle with the affairs of state, and actually earn a high reputation for practical statesmanship, may well suggest a doubt whether politics and religion are so incompatible with each other as some have supposed. But we can form a better judgment after seeing him in this position, and watching its influence on his character and spirit.

The occurrence that first brought out Dr. Mather on the political arena is thus given by his son.—"In the latter end of the year 1683, there arrived a declaration from King Charles II., with a signification to the country that except they would make a full submission, and entire resignation of their Charter to his pleasure, a *Quo warranto* against it should be prosecuted. The question was offered unto Mr. Mather whether the country could, without a plain trespass against heaven, do what was demanded of them; and in the elaborate answer to it he demonstrated that they would act neither the part of good Christians nor of true Englishmen, if, by any act of theirs they should be accessory to the plot then managing to produce a general shipwreck of liberties."² This opinion appears to have been communicated to the magistrates in writing, and it had the effect to decide them against "the vile proposal." But being copied and circulated through "many

¹ Robbins' Hist. Second Church, pp. 46, 47.

² Remarkables, p. 90.

hands," Edward Randolph and his retainers, the agents of the king in this business, were not long in finding out the part which Dr. Mather had acted, whom, therefore, they "spited, and called the *Mahomet of New England*." Not deterred by abuse, nor daunted by threats, he went into town meeting, held for the purpose of instructing their deputies to the General Court, and being requested to "give them his thoughts on the case of conscience before them," is reported to have denounced the idea of surrendering their charter to the royal pleasure, in the strongest terms. "I verily believe," said he, among other bold expressions, "we shall sin against the God of heaven if we vote an affirmative. . . . We know David made a wise choice when he chose to fall into the hands of God, rather than into the hands of men. If we make a full submission and entire resignation to pleasure, we fall into the hands of men immediately. But if we do not, we still keep ourselves in the hands of God; we trust ourselves with his providence; and who knows what God may do for us? . . . I hope there is not one freeman in Boston that can be guilty of it."

Cotton Mather remarks that, "Upon this pungent speech, many of the freemen fell into tears; and there was a general acclamation, 'We thank you, sir! we thank you, sir!' The question was upon the vote carried in the negative, *nemine contradicente*; and this act of Boston had great influence upon all the country."

The threatened blow was inflicted; the charter was repealed; and Governor Andros was sent over with unlimited power, which he did not lack the disposition to exercise in acts most oppressive and odious. What could be done? Only one thing, as it seemed to the wisest among them, viz.: to seek and send a well-qualified diplomatist with addresses to the king, soliciting, at the foot of the throne, the royal clemency. Dr. Mather was the man selected for this important mission. No other appears to have been

thought of. His diary tells how solemnly it was laid before God in prayer and fasting. The Church records show how honestly it was submitted to his people for them to say, "Go," or "Stay." The infamous Randolph, whom our fathers, in their sore vexation, described as "going about seeking whom he might devour," tried his best to circumvent Dr. Mather. He forged a treasonable letter, and sent it to England to prejudice his cause. As he was about to start on his mission he had him arrested on a charge of defamation, but lost the case. Another writ was issued; but failed of execution by the intervention of Providence. The ship which conveyed him was searched before leaving the wharf; but he had taken the precaution to be at Charlestown during the search, from whence some young men of his flock took him to Winnisimmet, and carried him down the harbor in a small boat, where he was safely put on board, as the ship passed out.

The four subsequent years of perplexing and persistent toil which he spent at court during that eventful period in English and American history, embracing the last days of Charles II., the short administration of his brother James, and the beginning of William and Mary's reign, cannot be condensed into this brief sketch. The details would make a volume. Suffice it to say, that, through patience, and prayer, and remarkable providences, which led this good man often to exclaim with the pious Psalmist, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord," his mission was fulfilled in a way to command the admiration of every impartial historian. The almost universal feeling of disappointment that came over the people when they found that their old colonial charter was not to be restored, did not blind their eyes to the privileges that were secured by the new one, nor to the diplomatic skill by which they were obtained.

In the Provincial legislature which met

immediately after his return, and which spent several days in examining the provisions of the new charter, and in hearing a statement of his proceedings, a unanimous vote of thanks was passed "for his faithful, painful, indefatigable endeavors to serve the country;" with the expression of a desire to "reward his meritorious endeavors; but by reason of the expensive war under which they were laboring, they were at present unable to do anything proportionable to his merits." Dr. Mather replied, "that he sought not *thems* but *them*, in all that he had endeavored; and, for his recompense, he was willing to expect it in another world."¹ Even his own personal expenses were not met without drawing upon his private resources to the extent of two hundred pounds at one time, and borrowing three hundred at another, "for the repayment of which," says he, "I engaged all the estate I have in the world." Wherein did the ever memorable patriotism of George Washington rise above the level of Increase Mather's? It should be stated in this connection, that while he was constantly preaching in metropolitan pulpits, during his sojourn in London, he would accept of no other return than a pledge on the part of the ministers to use their friendly offices in aid of his mission, by laboring with such lords and ladies of their acquaintance as might be supposed to have influence at Court. So engrossed was he with his country's interests, and so unselfish in his methods of securing them. He also obtained "donations to the province and the college amounting to at least nine hundred pounds more than all the expenses of his agency." It was through his unpaid and unsolicited efforts, moreover, that Plymouth colony was not appended to the jurisdiction of New York, instead of being, as now, a part of Massachusetts. Which of our modern ministers at the Court of St. James has had weightier affairs to transact, or can give a better account of their transactions?

In the multitude of Dr. Mather's other cares while in England, he found time to take a leading part in forming that celebrated basis of union between the English Presbyterians and Congregationalists, known as "Heads of Agreement, assented to by the United Ministers, formerly called Presbyterian and Congregational," and which Cotton Mather would have us understand had been for a long time exemplified on this side the water.² It was the testimony of Dr. Annesley, Mr Vincent, and others, that "this union would never have been effected if Mr. Mather had not been among them; and they often, therefore, blessed God for bringing him to England and keeping him there." He even had a formal vote of thanks from "a General Assembly of ministers in Devon," of which John Flavel was moderator.

The life of Dr. Mather from the date of his return, in 1692, till his death in 1723, was marked by no extraordinary event. His resignation of the Presidency of Harvard College, in 1701, is supposed to have been hastened by the strategy of his political and religious opponents, in procuring the passage of an Act in the General Court, requiring the President to reside at Cambridge—a condition which they well knew his devoted people would never accept. They would not even listen to his request for a dismission on the fiftieth anniversary of his settlement; though, "to make his old age easy to him," they consented that he should preach only when he felt able and inclined.

As Elisha, the Tishbite, never seems more active in the performance of his prophetic functions than just when "the Lord would take him up into heaven by a whirlwind," so it was with Dr. Mather. The *otium cum dignitate senectutis*, which Cicero so beautifully describes as the reward of a virtuous life, he never reached. The dignified old age he attained and enjoyed; but the *repose* was not permitted him. The approaching end of his labors

¹ Remarkables, p. 166.

² Magnalia, Vol. II., p. 233.

enhanced their value in the public estimation. Contrary to all modern analogies, as his pulpit powers gave signs of decay, there was a stronger desire to hear him preach. "The churches would not permit an ordination to be carried on without him, as long as he was able to travel in a coach." Importunate applications were continually made to him for prefaces to forth-coming books; and happy was the author—happy the publisher—who could get the sanction of his revered name. When he preached, stenographers took notes, which not unfrequently found their way to the public through the press. His own publications were numerous, of which the last two—issued only a few months before his death, and seemingly prophetic of that event—were "A Dying Pastor's Legacy," and "Elijah's Mantle."¹

¹ The following catalogue of his productions, with the date of their publication, is appended to his "REMARKABLES,"—without any mention of the learned and useful Prefaces, which the publishers of many books obtained from him, as a beautiful porch unto them; and which collected would make a considerable volume."

- 1669. The Mystery of Israel's Salvation.
- 1670. The Life and Death of Mr. Richard Mather.
- 1673. Wo to Drunkards.
- 1674. The Day of Trouble near.
- " Important Truths about Conversion.
- 1675. The First Principles of New England.
- " A Discourse concerning the Subjects of Baptism and Consociation of Churches.
- " The Wicked Man's Portion.
- " The Times of Men in the hands of God.
- 1676. An History of the War with the Indians, with an Exhortation to the Inhabitants.
- 1677. A Relation of Troubles of N. E. from the Indians, from the beginning.
- " An Historical Discourse on the Prevalency of Prayer.
- " Renewal of Covenant the Duty of Decaying and Distressed Churches.
- 1678. Pray for the Rising Generation.
- 1679. A Call to the Rising Generation.
- 1680. The Divine Right of Infant Baptism.
- " The Great Concernment of a Covenant-people.
- " Heaven's Alarm to the World.
- 1682. *Diatriba de Signo Filii Hominis.*
- " Practical Truths.
- " The Church a Subject of Persecution.
- 1683. *Comptographia*: or a Discourse concerning Comets.
- 1684. Remarkable Providences.
- " The Doctrine of Divine Providence.
- 1685. An Arrow against Profane and Promiscuous Dances.
- 1686. The Mystery of CHRIST.
- " The Greatest of Sinners Exhorted.
- " A Sermon on the Execution of a Poor Man for Murder.
- 1687. A Testimony against Superstitions.
- 1688. *De successu Evangelii apud Indos; Epistola.*
- 1689. The Unlawfulness of using Common-Prayer; and of Swearing on the Book.
- 1690. Several Papers relating to the State of New England.

His last public service, as we learn from his son, was "an excellent and pathetic prayer, in a mighty auditory, which concluded a day of prayer kept by his

- " A Relation of the State of New England.
- " The Revolution Justified.
- 1693. The Blessing of Primitive Counsellors.
- " Cases of Conscience concerning Witchcraft.
- " An Essay on the Power of a Pastor for the Administration of Sacraments.
- 1695. On the case, Whether a Man may marry his Wife's own Sister.
- " Solemn Advice to Young Men.
- 1696. *Angelographia*. A Treatise of Angels.
- 1697. A Discourse on Man's not knowing his Time.
- " The case of Conscience concerning the eating of Blood.
- 1698. David serving his Generation. A Funeral Sermon.
- 1699. The Surest Way to the Highest Honor.
- " A Discourse on Hardness of Heart.
- " The Folly of Sinning.
- 1700. The Order of the Gospel Vindicated.
- 1701. The Blessed Hope.
- 1702. Remarks on a Sermon of George Keith.
- " *Ichabod*: or, The Glory Departing.
- " The CHRISTIAN Religion the only true Religion.
- " The Excellency of a Public Spirit.
- 1703. The Duty of Parents to Pray for their Children.
- " Soul-saving Gospel Truths. [dren.]
- 1704. The Voice of God in Stormy Winds.
- " Practical Truths, to Promote Holiness.
- 1705. Meditations on the Glory of Christ.
- 1706. A Discourse concerning Earthquakes.
- " A Testimony against Sacrilege.
- " A Dissertation concerning right to Sacraments.
- 1707. Meditation on Death.
- " A Disquisition concerning the State of Souls Departed.
- 1709. A Dissertation concerning the Future Conversion of the Jews. Confuting Dr. Lightfoot and Mr. Baxter.
- 1710. A Discourse concerning Faith and Prayer for the Kingdom of Christ.
- " A Sermon at the Artillery Election.
- " Awakening Truths tending to Conversion.
- 1711. Meditations on the Glory of the Heavenly World.
- " A Discourse concerning the Death of the Righteous.
- " The Duty of the Children of Godly Parents.
- 1712. Burnings Bewailed.
- " Remarks upon an Answer to a Book against the Common-Prayer.
- " Meditations on Sanctification of the Lord's Day.
- 1713. A Plain Discourse, showing 'who shall, and who shall not, enter into Heaven.
- " The Believer's Gain by Death. A Funeral Sermon.
- 1714. Resignation to the Will of God. On the death of his Consort.
- 1715. Jesus Christ a Mighty Saviour, and other subjects.
- 1716. A Disquisition concerning Ecclesiastical Councils.
- " There is a God in Heaven.
- " The Duty and Dignity of Aged Servants of God.
- 1718. The Duty of Praying for Ministers. An Ordination Sermon.
- " Sermons on the Beatitudes.
- " Practical Truths Plainly Delivered. An Ordination Sermon.
- 1719. Five Sermons on several subjects. One on his Birth-day.
- 1721. Advice to Children of Godly Ancestors. A Sermon, concluding the *Eastern Lectures*, on Early Piety.
- " Several small sheets to justify Inoculation for Small-pox.
- 1722. A Dying Pastor's Legacy.
- " Elijah's Mantle.

Church, to obtain a good success of the gospel, and the growth of real and vital piety, with plentiful effusion of the good Spirit, especially upon the rising generation." What service could have been more appropriately selected for the closing act of such a life! As, on reading the seventy-second Psalm, we come to the last verse—"The prayers of David, the son of Jesse, are ended"—with a feeling of gladness that the Psalmist is permitted to employ his harp for the last time here below on a theme so congenial to the ruling sentiment of his life, in like manner we cannot but feel that it is a happy circumstance in the end of this eminently praying man, that "his Lord, when he cometh," finds him "so doing." Two days after this prayer-meeting he fell into an apoplectic state, from which he never so far recovered as to leave his house, till conveyed to "the house appointed for all the living." He died August 23d, 1723, at the age of 85, in the arms of his son, Cotton Mather, where he had before signified his desire to die. His funeral was attended by a vast concourse of people—magistrates, civilians, divines, scholars, "and spectators that could not be numbered." Thus passed away one who will ever hold a place among the "Chief Fathers of New England."

Of the many important lessons which the life of Increase Mather suggested, the prescribed limits of this sketch will permit the mention of only one, viz.: the possibility of combining the secular duties of life with the sacred: those of the statesman with those of the churchman: those of the politician with those of the Christian minister. The safety of attempting such a combination in given cases may not be hastily assumed. Each one must determine this point for himself, by scrutinizing his own natural and acquired proclivities of heart, and habits of life. But that there is no *necessary* incompatibility—no inherent repugnancy—between these two departments of human duty, was strikingly illustrated in the life of Dr. Mather.

We have seen the part which he was called to act in times of high political excitement: how fully he was engrossed with the affairs of state for successive years together; and how successfully he plied the arts of diplomacy in conducting those state affairs to their desired issue. And yet in it all there is no perceptible shrinkage of his piety, no loss of spirituality, no abatement of religious zeal, not even the neglect of the closet devotions. This last named test, the most delicate of all, and always the first to indicate a spiritual decline, is admirably sustained by the entries in his diary during this period of his life—entries expressive of his heart while breathing forth its naked thoughts into no ear but God's. It was as much the habit of his mind to lift itself in prayer to heaven when negotiating for a charter as when wrestling for a soul. He went into the royal palace with the same felt reliance on divine aid that he carried into the pulpit, and was as devout in acknowledging his obligations for mercies in the one place as in the other. "The Life of Trust" might have been written from the diary of Increase Mather, two hundred years before George Müller conceived the idea of letting his requests be made known to the Lord "*in every thing*;" and then of taking Christ at his word: "If ye abide in me, and my words abide in you, *ye shall ask what ye will, and it shall be done unto you.*" The "dealings of God" with that remarkable and much extolled man, reveal nothing relative to prayer persistently offered and promptly answered, that is not paralleled in the dealings of God with Dr. Mather. Probably he came nearer than any other man of modern times to the apostle's requisition, of "praying always, with all prayer and supplication in the spirit." In addition to mental ejaculations—those arrows of which his biographer tells us his quiver was full—he was habitually on his knees six times a day, in his family and closet prayers!

Doubtless this devotional spirit to which he had schooled his heart by closet duties

from the beginning of his Christian life, was the staff on which he was able to lean, and brace himself against the pressure of worldliness. And when we see, as in his experience we do, that it is an *adequate* brace, we have learned a lesson of the greatest practical value at the present moment. The ministers of to-day, like those of 1776, and of 1683, are called upon, in the providence of God, to com-

bine the patriot (the *politician*, if the word can be kept to its true significance) with the preacher. How to do it without detriment to the interests of spiritual religion—how to make piety and patriotism subservient to each other, and jointly triumphant in the rescue of our beloved country from the parricidal blow that is now aimed at its life—is convincingly taught in the foregoing sketch.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from p. 287.)

CUYAHOGA FALLS is a manufacturing village at the angles of the towns of Portage, Northampton, Stow and Talmadge. Its population in 1850 is included in those towns. In 1860 it was 1,526. The early inhabitants were, many of them, from Hartford and Middlesex counties, Ct.

The First Congregational Church was organized Feb. 14, 1834, by Rev. Messrs. Benson C. Baldwin and J. C. Parmelee. The Church was supplied with preaching at an early day by Rev. Messrs. Benson C. Baldwin, Clement Long, Jarvis Gregg, and Joel Byington.

Rev. William Clark was ordained pastor Oct. 24, 1838; dismissed April 6, 1847.

Rev. William C. Foster was ordained Oct. 13, 1847; dismissed May 27, 1849.

Rev. S. P. Leeds, ordained June 18, 1851; dismissed June 23, 1855.

Mr. J. L. Tomlinson, s. s., Henry N. Day, s. s., and Prof. H. B. Hosford, s. s., till May, 1858.

T. S. Clark, D.D., commenced his labors May 2, 1858.

The Church was by its organization connected with Portage Presbytery, from which it was released April 5, 1847, by unanimous request of the Church. It united with other churches to form the Consociation in 1841, and continued with it till its dissolution in 1851. It united

with the Puritan Conference at its formation, and still retains the connection.

In 1842, when secession and division were supposed to be a cure for every ill, a faction was formed in this Church, who sought to remove it from its old foundations, and who agitated the Church for a time. It issued in the excommunication of eight persons, and was of short continuance.

Seasons of unusual religious interest occurred in 1840, when 21 were added to the Church; in 1848, when 12 were received; and in 1854, when 17 were admitted.

The number of persons who united to form the Church was 10; since added, 268; present number, 80.

There is here also an Episcopal and a Methodist Episcopal Church.

HUDSON is No. 4, 10th range; population in 1850, 1,457; in 1860, 1,641. The earliest inhabitants, and a large portion of the subsequent emigration, were from Litchfield county, Ct.

The Church was organized Sept. 4, 1802, by Rev. Joseph Badger, the first missionary of the Connecticut Home Missionary Society. It was the third on the Reserve, there having been organized earlier a Presbyterian Church at Youngs-

town, and a Congregational Church, a few weeks before, at Austinburg.

Eleven persons united in the organization from Goshen, Ct., and two from Bloomfield, N. Y. Five of the original members were living—four of whom were present—at the fiftieth anniversary. From the arrival of the first settlers, in June, 1800, for more than fifty years, no Sabbath was without public worship.

Among the names of preachers of an early day, I find Messrs. Badger, Chapman and Robbins, from Connecticut, and Scott and Leslie from Pennsylvania. Rev. David Bacon resided here from 1803 to 1807, when he removed to Talmadge; he supplied the pulpit but a small part of the time. Rev. John Seward was s. s. half the time, in connection with Aurora. The precise dates cannot be fixed, as the records of this early day are not to be found.

In April, 1811, a committee was appointed to obtain a minister. As a result of this appointment, Rev. Wm. Hanford was obtained; called July 5, 1815; installed Sept. 7, 1815. He was dismissed Aug. 7, 1831.

Rev. Giles Doolittle, s. s. Sept. 24, 1832, to March, 1840. Rev. Mason Grosvener, called Sept., 1840; inst. Dec. 22, 1840; dis. July 23, 1843. Rev. John C. Hart, called Oct., 1843; inst. June, 1844; dis. Dec., 1852. Rev. Newton Barrett, s. s. from Dec. 1, 1852, to Jan. 8, 1857. Geo. E. Pierce, D.D., and Prof. H. B. Hosford, preached in the interval, till Jan., 1858, when Rev. George Darling commenced his labors. He was installed pastor Oct. 13, 1858.

The Church was organized a Congregational Church, and at an early day became connected with an Association, which seems to have been left to die. In 1815, it became connected with the Presbytery, on the Plan of Union; it appointed a standing committee, March 19, 1819; adopted the articles of Portage Presbytery, March 31, 1825; abolished the standing committee, April 21, 1830,

and appointed a committee to correspond with Congregational churches, with the view to forming a Consociation; voted to request Presbytery to dissolve the relation between it and this Church, Feb. 4, 1832, which request was granted Sept. 1, 1850.

Thus began the movement in favor of forming a Congregational body on the Reserve. In September, 1841, the Church appointed delegates, to unite with others in forming a Consociation. The convention met, and adopted a constitution substantially the same with that of Litchfield South Consociation, Ct. This Church did not adopt it, but remains unconnected to this day. The acting pastor remained with Presbytery, when the Church withdrew, and an active controversy was continued with him on that account till he withdrew from the Church.

The discussion of slavery, and the difference of opinion, as to what was Christian duty in respect to it, occasioned much controversy. Upon these questions, polity and slavery, the Church at length divided. Twenty persons withdrew to form the Free Church, five to form the Episcopal Church, and three to join the Methodist Church.

Antinomian perfectionism agitated the Church about 1840, and occasioned the exclusion of twelve members.

But notwithstanding controversies, the Church has been often refreshed by the presence of the Holy Spirit, and enlarged by frequent additions. The number received from 1802 to 1827 was 79; from Oct., 1827, to Oct., 1828, 36; from 1828 to 1829, 14. "June 17, 1831, a protracted meeting was commenced, and continued till the 22d inst. During the meeting, more than 200 professed to submit to God, and yield themselves to his service. About one half of this number were residents of this place. It was a season of peculiar interest both to saints and sinners."¹

The ministry of Mr. Doolittle was a season of growth, till checked by contro-

¹ Extract from Records.

versies. Additions, more or less frequent, were made during the ministry of each succeeding pastor.

The congregation, at an early day, paid much attention to singing. It has always had a very good Sabbath school, from which 80 persons have been received to the communion of the Church during the last ten years. The number of members received to the Church from the beginning is 663. By profession, 339; by letter, 324. Present number, 202.

The other churches are an Episcopal, a Methodist, and Western Reserve College Church.

The Church in Western Reserve College was organized July 13, 1831, by Rev. Messrs. Caleb Pitkin, John Seward, and William Hanford. It is a Congregational Church, connected with Presbytery. Nineteen persons united to constitute the Church. The congregation is composed of the faculty of the college, their families, and a few other families, and the students of the college and grammar school.

President Charles B. Storrs acted as first pastor; after him the Theological faculty officiated in turn, and at present Pres. Henry L. Hitchcock fills the office.

Frequent but brief seasons of religious interest have occurred during its whole history. The number of members from the beginning is 480; by profession, 120, by letter, 360. 95 of those who have been members of the Church have become ministers. This does not include members of the college who have entered the ministry, but who were never members of this Church. The present number of members is 45.

The Free Congregational Church was organized in October, 1842. Twenty persons left the First Church for the purpose of forming the new Church. It erected a meeting-house, and sustained public worship about eight years. In 1848 it had 38 members. The secession embraced some of the original members, and others of the most zealous and efficient Christians. But the members fell into controversy, and at the same time a conciliatory course on the part of the old Church invited their return, and one after another did so, till the Church became extinct. "We thought," said one, "that surely we had left the devil behind us, when we left the old Church, but we soon found that he was with us."

HISTORY AND REMINISCENCES

OF THE MONTHLY MEETING OF THE CONGREGATIONAL MINISTERS OF NEW LONDON COUNTY, CT.

BY REV. TIMOTHY TUTTLE, LEDYARD, CT.

IN giving the history of this monthly meeting of ministers, I cannot go further back than to the spring of 1810, the time when first I came to reside in this county. Whether such a meeting had been in existence before that time, or, if it had, how long it had existed, I do not know. I was present at a meeting of the kind, at New London, sometime in the summer of that year; and it was not then spoken of as a new thing. At the time mentioned of my first coming into the county, a majority of the ministers of the Association

were accustomed to attend the monthly meeting—some very punctually as now,—some only occasionally—and some in the county, never. Some, belonging at that time, in Windham County, attended the meeting here; and sometimes the meetings were held in that county.

The object of the ministers, in establishing such a meeting, was, it appears, mainly the promotion of their own mutual improvement, and that they might be helpers of each other in making advancement in the knowledge of those truths

and duties, which pertain especially to the work of the ministry, that they might seek counsel of each other in every case of difficulty, and that their hands might be strengthened, and their hearts encouraged. But the meetings in former times were not made so deeply interesting as they are now. There was not so much done, not so many subjects proposed for discussion,—of course, not so many assignments made. Sometimes, perhaps, not more than two or three subjects would be presented for consideration, and more time than at present was spent in desultory conversation. Often a question for advice was asked by some one present, in relation to his own parish—perhaps in some case of much difficulty.

Though we now have a few rules for the regulation of our proceedings, we have no constrained formality. We come to the meeting if we please; and no one has any excuse to render, if, at any time, he should stay away. What form of proceedings there was at first, in relation to the *business* of the meeting, I do not recollect. Our records show that a constitution was formed and adopted in 1828, mainly in accordance with which, the business of the meeting has been conducted from that time to the present. Doubtless there had been rules of proceeding before that time.

Our practice now is to meet with some brother, as we find it convenient, at 11 o'clock, A. M., on the first day, and to close at the same hour on the day following. In acting as moderator, each brother is expected to take his turn in alphabetical order, without any further ceremony. Assignments are made at one meeting for discussion at the next; and every brother has some subject or question assigned, on which he is expected to write. When an essay is read, the subject is put around by the Moderator, and every one has the opportunity to remark upon it, if disposed to do so: then the writer is called upon to reply. We take for consideration, not only difficult passages of scripture for ex-

egesis, but popular questions as they arise; and thus our aim is to keep up with the spirit of the age. We usually have a public service for the benefit of the people where we meet, as well as for our own; and when we are by ourselves, critical remarks are made in regard to the performances.

I observed that the ministers' meeting was in existence in 1810; but it has not existed in continuous time from that period to the present. In 1831, when extensive revivals prevailed in almost every parish in the county, as well as in other parts of the State, the monthly meeting was suspended during a year or more. It was then re-organized, and maintained with more vigor than it had been before.

I now proceed to name some of those ministers who, in former times, attended this meeting, but have since gone to their eternal reward.

Among the oldest of those ministers was Mr. Murdock, of Bozrah. He was regarded as a man of truly devoted piety,—useful and beloved as a pastor, but of rather moderate talents. He died among his own people in 1813.

Mr. David Austin was accustomed to attend our meeting. He was a man of peculiar temperament,—remarkable for his eccentricity of character, or what, perhaps, might be termed partial derangement. Whether he was born in a deranged state or not, is a thing unknown; but he was thought to be so ever after he was born. Doubtless he had much brilliancy of imagination; and he might have been more useful, if the main wheel of his intellectual machinery had not been out of place. In conversation and in preaching, he was never in the least wanting in words, though his preaching was extempore. He was always cheerful and pleasant; and though sometimes he was sharply criticised, and things were said, at which others probably would have taken offence, yet I never knew him to manifest the least irritation. He had the faculty of using an abundance of words with few

ideas. Among those who were better pleased with sound than with substance, he was a very popular preacher. Returning from New Jersey, where he had been settled, he came to New Haven, his native place, and having property left him by his father, he commenced extensive buildings for the occupation of the Jews, as he expected their immediate restoration. Thus he spent all the property he had, and found himself in New Haven jail. (see Dr. Sprague's notice of him.) Afterwards he came into this county, and was settled in Bozrah, and died in 1831.

Another early attendant of the ministers' meeting was Mr. Ely, of Lebanon. He was a man of rather more than ordinary powers of mind, of sound judgment, discretionary in his movements,—an able counsellor, and much esteemed by his brethren in the ministry, as well as by the people of his charge.

Two others, living out of the county, were accustomed to attend this meeting. One was Mr. S. P. Williams, of Mansfield. He was a man of much sprightliness. I recollect his preaching at a ministers' meeting in Norwich, when Mr. Hooker, in criticising the sermon, compared it to a branch, broken from a tree for a whip, and used with all the twigs and leaves remaining on it. The idea to be conveyed was, that a man could strike a harder blow with the leaves off. It might be well now, in some cases, if such an idea were remembered and acted upon. Mr. Williams was not wanting in leaves.

The other from without the county was Mr. Andrews, of Windham. He was a man of rather ardent temperament, manifesting much warmth in his preaching, and an anxious desire to do good.

In referring to men within the county, I may mention Dr. Nott, of Franklin, who was well known to most in this meeting, and whose celebrity was almost world-wide. His life appeared to be governed by an expression, which he was noted for repeating: "wisdom is profitable to direct." He was remarkable for his punct-

uality in the performance of all his engagements. In attending our meetings, we expected his appearance within five, or, at farthest, within ten minutes of the time specified, unless some accident had befallen him. Once he was delayed by being thrown from his carriage, and at another time by a funeral. In all our rural parishes, he was very popular as a preacher, and for the reason that there was so much plainness and simplicity in his style, that everybody could understand him. He was not accustomed to use more words than were necessary to convey the idea intended, and then, the same idea was never turned over and over again, by a mere change of phraseology; but when he had said one thing, he went on to say something else. In prayer, on every special occasion, there was a peculiar appropriateness in his language; and yet he was always concise. He was careful to have the right word in the right place. One or two anecdotes may be mentioned to illustrate his character. Once, when the meeting was at my place, I requested that, at the public service, and at the close of the sermon, the brethren would make some remarks. As soon as there was an opportunity, Dr. Nott arose in the congregation, and said: "Once I came to North Groton to preach, after there had been a snow-storm, fifty years ago; and I had to beat the path all the way from Franklin; and I found only a handful of people at meeting here. Now you have got to be a town, and I suppose you feel somewhat elated. But, my friends, you want religion: you want it in your Church and society:—you want it in your families; you want it in your town; and, if you have it, Ledyard will be very different from what North Groton has been for the last fifty years." His thus coming to preach after a snow-storm was, I suppose, in the long interval when the society had no minister. At an ordination in Griswold, after the exercises were over, and he was at the house of a friend, a Miss Wilson was introduced to

him. Instantly he replied, "I don't know who you are, but I hope you are good." After he had entered his dotage, being at one of our meetings, he fancied that he was Moderator, and after the reading of an essay by some one, he commenced putting the question round for remarks. "The next," he would say, "the next: time is precious." This he did to the no small amusement of the members present, and while another was the real Moderator. He spent the whole of his long ministry (over sixty years) among the people of Franklin, and there he lies buried.

I mention also Mr. King, of Norwich, as one who was accustomed to attend the monthly meeting at an early period. He was a plain man,—in language plain, and plain in manner, as conscious of his awful charge,—too plain to comport with the fastidiousness, or to suit the taste, of some of his hearers. He was determined to act honestly, though it might be to his temporal hurt.

Next after him, in the same place, was Mr. Hooker, a man who stood very high in the public estimation, and deservedly so, as a minister, and as a teacher of young men preparing for the ministry. We esteemed him as a most valuable accession to our meeting. But he "continued not by reason of death."

After him was Mr. Alfred Mitchell, a man of no ordinary talents. As a college acquaintance I knew him well. He was a good scholar. One most prominent trait in his character was independence. This trait appeared in his early life. He would think and act for himself; and he was strenuous in support of the established doctrines of the Gospel, in opposition to every new-fangled scheme. He died in the prime of manhood.

I call to mind also, Mr. Erastus Ripley, once the pastor of the church in Goshen, (Lebanon,) afterwards, for several years, a stated supply in Montville. He was a stout man, both in body and mind,—a close reasoner, against whom an opponent would find it difficult to maintain his

standing. But, in his style, there was no more brilliancy than there is in Locke's Essays; and in his manner there appeared but little animation. Some might call him a dull preacher; yet, in his sermons, there was no lack of thought. He was a strong Abolitionist, beyond most of his brethren at that time.

Another, who was frequently with us in our meetings in former times, was Mr. Nelson, of Lisbon. He had some peculiarities of temperament—subject, at times to great religious depression,—such as to incapacitate him for the performance of parochial duties. He was strictly conscientious. Once, on a Saturday afternoon, he sent his man to Jewett City after a piece of beef. The beef was not butchered till after sunset on Saturday evening. The man, of course, had to wait for it; and when it was brought home, Mr. Nelson would not have it cooked,—he would not touch it, but would have it given to the cats, because, as he conceived, it was butchered after the commencement of holy time. In regard to many things, he was strong in his prejudices and immovable.

I mention also Mr. Horatio Waldo, of Griswold, as one who was deeply interested in our meetings. He was an instance of a large mind in a small body. His mind was keen and discriminating. He was an excellent pastor, much beloved by his people: yet, failing in health, he had to be dismissed, much to his regret. He removed with his family to western New York, where he died.

Mr. John Hyde, of Preston, was another attendant of the meeting,—generally present, and most commonly on the right side in any question that was discussed. He was respected by the people of his charge, and by his brethren in the ministry, and was pleasant and companionable in his intercourse with men.

We call to remembrance also, Mr. Eli Hyde, once the pastor of the Church in Salem, and often with us in our meetings. He was a man of a very sound logical

mind, firm in the truth, and a good preacher, so far as unadorned language was concerned; for there was no sparkling of rhetoric. Besides an impediment in his speech, there was a kind of formality, instead of an open familiarity, in his intercourse, which perhaps, tended to keep his people at a distance from him; yet we are not to suppose that there was in him any want of kindly feeling. The two last mentioned ministers were both natives of Franklin,—both sons-in-law of Dr. Nott,—and both lie buried in the same family burying-place.

Among the departed we recollect Mr. Joshua R. Brown, once in Goshen,—a faithful laborer, we believe in the Lord's vineyard. He was last settled, we believe, in East Longmeadow, where he died in the midst of his usefulness.

Mr. Charles Thompson, of Salem, was sometimes with us in our meetings. In his religious performances, as well as in the more secluded walks of life, he was overflowing with zeal and animation. A warmth of feeling characterized all his movements; and, as a pastor, he was useful. He had the affection of his people on account of his fervency in religion. But, whatever his text might be, his sermons were much alike. They were mainly hortatory.

Mr. Oliver Brown, who labored for a time as a stated supply at Bozrahville, was sometimes present at our meetings. He was a man of respectable standing as a minister, distinguished for his simplicity,—kind, affectionate and unassuming. His piety was conspicuous.

Several others might be mentioned, once frequently with us, but now passed away. One was Mr. St. John, of East Lyme, a sharp-sighted critic. Another was Mr. Benson C. Baldwin, of Norwich Falls. Another was Mr. Boyes, of the 2d Church in New London—a very worthy and much beloved brother. Another still was Mr. Aitchison, who died a missionary in China.

We now come to one who was the *pri-*

mo *mobile* among us—the great motive power by which the main things relating to this meeting were directed. And is McEwen dead? and shall we hear no more, in these meetings, that voice which riveted the attention of all present,—of strangers as well as familiar associates? True it is, though hard to be realized, that he is gone. As we saw him in his coffin, and as we laid our hand upon his forehead, we felt there the cold chill of death. Truly may we say, a great man among us has fallen—one with whom we have taken sweet counsel,—in whose society we have delighted, whom we always expected to see when we met. To me he was peculiarly dear, and increasingly so in the last years of his life. In our meetings, he always had something to say on every subject presented; and he but very seldom failed to fulfil his own assignments. To say he was the main stay of this monthly meeting, will not, I trust, be regarded by any one as saying too much. I do not say, for I do not know, that he was the founder of the meeting. But it must have died a long time ago, if *he* had not contributed his power and influence to keep it alive. It is understood that he wrote about 400 essays on various topics, which he read at our meetings. At his own fireside, but especially when he was abroad with us, he was always cheerful,—often amusing and playful. His conversational powers seemed to be inexhaustible and never tiresome. Of anecdotes he had an abundant store; and they would bear to be repeated, as they often were, by himself. No other one could relate them so well. He was the proper man for New London, at the time he came, and for this county; and God sent him here at the right time, just when his labors and influence were most needed. The idea of a Home Missionary Society for Connecticut originated with him, as he saw the moral desolations of this county; and, in concert with another minister in his study, some plan of operation was devised. Surely many of the

churches in this county have reason to thank God that Dr. McEwen was sent among them. No man ever did more for their spiritual benefit. Who among us caught his mantle as it fell? If any one, let him wear it.

I have thus alluded to those members of the meeting, who have passed away, so far as I have been able to call them to mind. I might name others, within the county in days past,—such as Dr. Strong, of Norwich Town, Mr. Cone, of Colchester, Mr. Alden, of Montville, and Mr. Hart, of Stonington. But, though they were members of the *Association*, I do not recollect that they often, if ever, attended the monthly meeting. Many others, still living, were once with us, but are now absent. The present members of the meeting I have no need to mention.

This monthly meeting of ministers, we may truly say, has been the means of incalculable benefit to those who have been punctual in attending it, and who have taken an active part in its exercises. When essays were read, or subjects were discussed, and there was an opportunity for free remark, as the question passed around, some new spark of light would be elicited, as by the collision of the flint and the steel, and that spark would give a new impulse to the minds of many present. Those who did not go home, feeling that they had been profited and strengthened, and cheered by the meeting, might properly regard it as a fault of their own.

Great benefit is derived from the criticisms that are made on the performances of the meeting, whether these performances are a part of the public service, or simply among ourselves. We are corrected in regard both to our *matter*, and our *manner*; and why should we not be willing to be criticised, and even desire to be, if we place ourselves, as well we may, in the attitude of learners? It is a common saying, "We are never too old to learn;" and we never shall know so much, but that we *may* know more. If any, in coming to this meeting, cannot

bear criticism, or are apt to take offence at it, let them stay away. Some in times past, I know, have taken offence. One was so much offended, that he forsook our meeting. Another remarked, that he should not attend the meeting any more, if he was to be criticised as he had been. Another still, a man of extremely delicate feeling, was greatly agitated by some remarks which a brother made upon a sermon, which the former read. He was so much offended, that, at our next meeting, he made a complaint of the ill treatment, and we had to appoint a committee to settle the difficulty between the two. Sometimes, cutting remarks are uncalled for. But when the remarks are not overbearing, and are made in kindness, they ought to be kindly received.

We meet as brethren, as fellow-laborers in the same great work, having, we trust, the same object in pursuit—the salvation of souls, and the advancement of the Redeemer's kingdom. Our frequent meetings have had the effect to make us better acquainted with each other than we otherwise should have been—to cause us to harmonize in our views and feelings, and to cement our bond of union. By our frequently meeting for mutual improvement, we become as well acquainted with each other, with our several particular traits of character, and with whatever capacities we have for mental action, as classmates do, in any of our colleges. Though we may have shades of difference in our views of Theological truth, (and shades of difference there have been in times past, when controversial points have been discussed in our meetings); yet they have not alienated our affections. We still are brethren; and so we mean to be. We know that we are in duty bound to "contend earnestly for the faith which was once delivered to the saints." But I here suggest the thought, that if some ministers in Connecticut had been as intimate with each other as we have been in this meeting, there would have been less of controversy, and less alienation of feeling.

Sometimes incidents have occurred in our meetings, which have made them peculiarly amusing. I call to mind one meeting, which was especially so, when a brother, now away from us, read a tirade against what he termed ungodly physicians, and when he strongly urged that ministers ought to qualify themselves to practice the healing art among their parishioners. He founded his argument on the fact that Christ sent forth his disciples to "heal the sick." He spoke of an unguent, which he or some one else had discovered, and which was proving a grand catholicon; when Dr. McEwen interrupted him by asking "if bacon rinds would not do as well."

Now, as the object of this historical sketch is mainly to show what *has been*, I may observe that, from time to time, this meeting has been increasing in interest, and in its beneficial results; especially as it now connects with us some of the brethren in Windham County. We indulge the belief, however vain-glorious it may seem, that no other meeting of the kind is conducted with more vigor, or is made more profitable, or more interesting, than

the one established here. Perhaps it may come to be known abroad that the ministers of New London and Windham counties are a vigorous set of men. We may do well, however, to regard the precept: "Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips."

But while this meeting is so profitable, so interesting, so cheering and delightful, especially to those of us who dwell in rural parishes, why should there be any among us who content themselves to stay away, and deprive themselves of the benefit of attending? Their loss is incalculable, though they probably know it not. No *young* minister, surely, and scarcely any old one, if he has health and the power of locomotion, is excusable in neglecting the meeting. Though there may be even a pressure of business on hand at home, it is generally better to attend the meeting than to stay away. For myself, I can truly say, that, in the changes and trials, and darkened scenes of my pilgrimage, this monthly meeting has been like an oasis in the desert; and more especially in my present loneliness.

FIRST CONGREGATIONAL CHURCH, WINCHESTER, MS.

THE Congregational Church in Winchester is one of the younger churches of New England. It was organized Nov. 19, 1840, and consisted originally of ninety-seven members, nearly all of whom were from the First Congregational Church in Woburn.

The corner-stone of the first church edifice was laid July 27, 1840. The house contained sixty-eight pews, and was built at a cost of six thousand nine hundred and seventy-five dollars. It was completed and dedicated to the worship of God, December 30, 1840. During the summer of 1849, the church edifice was enlarged and improved. Twenty-four additional pews were set up, making the whole number ninety-two. The cost of

the enlargement was one thousand four hundred dollars. A new and valuable organ was procured by subscription in the winter of 1852-53. On the morning of Sabbath, March 20, 1853, the house, with its contents, was totally destroyed by fire. There was an insurance upon the building of five thousand dollars, which was secured and divided *pro rata* among the pew-owners.

The corner-stone of the present church edifice (a picture of which accompanies this sketch) was laid September 5, 1853. The whole was completed and dedicated with appropriate services, October 11, 1854. The cost, including the organ, bell, carpets, etc., was twenty-five thousand eight hundred and ninety-four dollars.



CONGREGATIONAL CHURCH, WINCHESTER, MS.

ALEXANDER R. ESTY, Esq., of Boston, Architect. E. F. WATSON, of Lowell, Builder.

The house stands on a gentle elevation of ground, perhaps fifty yards from the street. It is surrounded by an inclosed yard, filled with a growth of young trees. Immediately in the rear is a beautiful sheet of water. The dimensions of the building are as follows: whole length, one hundred feet; pulpit recess, nine feet by twenty-three; audience room, sixty-five feet by seventy-nine; tower, twenty-two feet by twenty-three and a half. These are the outside measurements. Hight of tower and spire, one hundred and seventy-two feet. The inside is finished, nave and aisle, with groined arches. Hight of the center arch, thirty-eight feet. The pulpit is open and low. There are no galleries. The orchestra is in the front, the organ being placed in the tower over the main entrance. The number of pews is one hundred and twenty, capable of seating, on an average, six persons each. The pews are arranged in circular form, and are uniformly cushioned and upholstered. The walls are blocked in imitation of freestone. The grain of the wood, pews, orchestra, &c., is English oak. The pulpit and organ are rosewood. It is universally conceded that the proportions and fitting up of the interior are unique and tasteful, beautifully in keeping with the design of the house.

On each side of the pulpit is a small ante-room, carpeted and furnished with conveniences for writing, &c. Below the main audience room, but not under ground, are a large and small vestry, committee room and library. The vestries are furnished with settees, uniformly cushioned, and will accommodate, when thrown together, six hundred persons. These rooms are connected by folding-doors, and the eye of the speaker, as he stands in the desk of the large vestry, commands both rooms.

After the house was completed, the pews were appraised to cover the whole cost of building and furnishing. The highest price affixed was \$525, the lowest \$15. There was not really so much dif-

ference in the value of the pews, but it was thought advisable to throw the cost of the house chiefly on those who were best able to bear it. Another object was to afford the poorest man in the congregation an opportunity of owning a pew, if he wished. The appraisal of the pews is also made the basis of assessment for meeting the current expenses of the society; so that the burden of sustaining the ordinances of religious worship is still borne by the rich rather than the poor. The annual assessment is now nine per cent. In one of the lower priced pews, therefore, a whole family can be accommodated with seats for less than one dollar and a half a year. At the first sale of pews, some seventeen thousand dollars' worth were disposed of. Since then, pews have been sold to the amount of about five thousand dollars.

There have been added to the membership of the Church during the twenty years and more of its existence, three hundred and sixty-two persons. Of these one hundred and eighty-eight have been received on profession of faith, and one hundred and seventy-four by letter. There have been dismissed and recommended to other churches, seventy-five. Forty-six have died in connection with the Church, and three have been excommunicated. The present number of members, therefore, is three hundred and thirty-three.

The Church has had four pastors. Rev. George P. Smith, the first pastor, was ordained June 17, 1841, and dismissed March 11, 1845. Mr. Smith was afterwards pastor of the Old South Church, Worcester, and died in Salem, September 3, 1852. Rev. William T. Eustis, Jr., was ordained April 8, 1846, and dismissed January 27, 1848. He is the present pastor of the Chapel Street Church, New Haven, Ct. Rev. John M. Steele was ordained August 14, 1848, and dismissed February 11, 1852. He was subsequently settled in Stratham, N. H., and again in Columbus, O. Mr.

Steele died in New York City, April 7, 1857. The present pastor, Rev. R. T. Robinson, was ordained October 27, 1852. All the pastors have been ordained, and none of them, as yet, have died in office.

The Sabbath School connected with this enterprise has flourished from the first. It has ever been a favorite institution with the Church. The school now numbers three hundred and ten children and adults. It is divided into two departments, which meet separately, though the closing exercise is in common; the folding doors between the two vestries being then thrown open. Each department has its own Superintendent and corps of teachers. The great mass of those who have been admitted to the Church on profession of their faith, have come from the Sabbath School.

The annual contributions of the Church and congregation for benevolent purposes range from twelve to fifteen hundred dollars. The current expenses of the Society are not far from twenty-five hundred dollars. This sum is raised in part by assessment upon the pews, and in part by subscription. Collections of pew rents and subscriptions are made quarterly, the box being passed in the church.

In the spring of 1858, the Church in Winchester enjoyed a most precious season of revival. The blessing came not unexpectedly, but suddenly. It was another Pentecost. In less than a week the number of inquirers increased from one to more than a hundred. Of these,

above sixty were found at the expiration of this time rejoicing in hope. Thirty and more were converted on one day; the greater part, indeed, at one and the same meeting. As the fruits of this revival, one hundred and thirty-four were added to the Church. Of these, ninety-seven, in connection with thirteen others, who joined by letter, making one hundred and ten in all, were received the same day. The ordinance of baptism was administered to forty, who united with the Church, and to eleven children. It was a day which will never be forgotten in this community.

Thus this Church, though it has not yet attained to its majority, has, by the blessing of God, come to take rank in numbers and efficiency among the first churches in the State. It is planted in the midst of an intelligent and enterprising population, a large proportion of whom, (twenty-five per cent) are actual Church members. The town is small, having only about eighteen hundred inhabitants. There is one other Church in the place, of the Baptist persuasion, between which and the Orthodox Church the best of feeling subsists. The revival above referred to commenced in the Baptist Society, and added greatly to the strength of that Church. It is to be hoped that the cause of religion will continue to flourish in this highly favored community, until the place shall become as one of the mountains of Zion, where the Lord commanded his blessing, even life for evermore.

CONGREGATIONAL CHAPELS AND MINISTERS IN LONDON.

THE *English Year-Book*, for 1861, reports the following summary of Congregational Chapels and Ministers within the circle of the Postal limits of London, viz:—

Chapels,	196
Pastors,	170
Ministers without Pastoral Charges,	74
Students (Theological) in Cheshunt, Hackney, and New Colleges,	96

THE NEW ENGLAND ZONE :
THE SOCIAL AND RELIGIOUS RELATIONS OF THE EAST AND WEST.

BY REV. H. D. KITCHEL, D.D., DETROIT, MICH.¹

MEN AND BRETHREN OF THE EAST :

I seem to find my appropriate theme prescribed to me in the fact of your invitation. Dwelling on the hither edge of the West, your challenge to me to appear and give utterance before you to-day contains a clear intimation of your willingness, perhaps your wish, that I should speak from my place. Let me make filial salutation, then, in the name of your kindred in blood and in grace, outlying beneath the sunset. You have long been familiar with appeals from the West. The dignity of age faintly touches us; for the West begins to be about forty years old. Possibly our years of discretion are at hand. Yet let me not speak under the fear that you are weary of the theme. Rightly considered, there never was a time when this Western outgrowth so much needed as it needs to-day, if not the sympathies and aids of the East, yet your generous and fair understanding, and a candid construction. And pardon me beforehand, whatever common-places I may commit, while I seek to set before you more adequately the condition of the West, and your relations to it in the East.

And first of all, accept the fact of our community with yourselves. New England is bounded on the west by the Pacific, not by the Hudson. In that New England which the providence of God is year by year restoring to its original amplitude—in that New England which the Great Patent of 1620 prophetically carved out, which should belt the continent from sea to sea by the whole breadth of your coast-line—in that we claim citizenship—we of Detroit, Chicago and St. Paul, from New York to Oregon, all we

of that Northwestern New England that have gone out from your firesides and repeated in that great void what we had learned to love in the same homes with yourselves. We have not ceased to be one with you by this expansion. We have prized too highly what has wrought so much of blessing here, to leave behind us the substance of it, or the form. And carrying with us all that we had in common, and planting it broadly across the continent, we claim to have forfeited no honor of our Puritan lineage, and no vantage of our New England citizenship.

It has been given to the Puritanism that found its home on these shores not only to produce here a cluster of commonwealths foremost in all Christian and civil advantages, but to strike itself broadly out across the land, and create what may justly be called *the New England Zone*. Within this New Englandized belt that stretches away toward the Pacific, distinctly defining itself like a Gulf Stream of Christian civilization, there is to-day a numerical majority of the population of this Puritanized Saxon blood, as pure as that which flows in the veins of Boston. Every valley and hill-side, and almost every hearth in the East has its representatives there. It is in our blood to press Westward. It is the Saxon drift. It began long time ago, before the Christian era, when Sigge, the son of Fridulph, chief of the tribe of Sacassani, led forth his clan from the confines of Siberia, to seek some western refuge from the Roman oppression under Pompey. Four centuries later these fugitives had become a hive of nations, flooding the Roman empire. It especially pressed into Britain, and held it as the most western point then attainable; waiting there that divine tuition by

¹ Address before the Congregational Library Association, delivered in Berkley Street Church, Boston, May 28, 1861.

which it was first Christianized, then Protestantized, and finally Puritanized, against the day when God should prepare its own place for it beyond the ocean. Then it took up again its Westward progress, and found foothold on these shores. Instinct with freedom and expansive energy, and charged with Christian forces, it still pours itself Westward, ultimately to clasp hands across the Pacific with kindred on the other shore.

• Not only is this New England element most numerous throughout the West, taken in its direct and indirect contributions, but it is by far the most operative and influential, wherever it goes. It is the plastic and organizing force. It is not number, but weight, that tells in the formative processes of a colonial state. A single family of genuine Puritan substance, poised on that center, and working outward, is a germ, around which a whole flood of miscellaneous population will take form, and serve as nutriment. More than by its numbers, the innate validity of this element molds the rising communities of the West, and unconsciously fashions all after the ideas with which it comes charged. Not a State, nor a town, scarcely a neighborhood, of the West, but owes thus its shaping and attitude, in all essentials, to the early income of a New England germ. Around this gathered all sorts. A New England family, even if it be not distinctively Christian, is still a vitalizing and organic power—has law in it, and system—knows what a *School* is, and a *Church*, and a *Town-meeting*; and the subtle presence has mastery, and so the neighborhood, the district, town, county, State, is leavened and swayed. It works dimly for a time, amid the colonial chaos; but presently, as the social web turns right side up, the figure appears—it's the New England pattern.

You may trace this outflowing Puritan population by their ecclesiastical way-marks. Due westward of this old New England there are to-day 1,200 churches walking in this way of brotherly co-ordi-

nation which we call Congregational. They hold their succession of faith and order back through you to Brewster and Robinson, and thence by the nearest route to the Apostles. And if we add to these what has drifted a little to the north and the south of this New England Zone, it lacks but little that we have as many churches out of New England as are in it.

But this fact only partially measures the leavening power of Puritanism in those regions which it has so largely pervaded. In any just estimate of its influence, we must remember that it has wrought far beyond what appears in these churches of our order, and has other monuments of its power than these. The pioneering children of New England have abundantly strengthened another denomination. The Presbyterian churches of the Northwest are mainly composed of them; and, far beyond their relative numbers, they form the strength, the molding influence, and working force of those churches. It has been a grief to those who prized the way of our Fathers, that so large a portion of outgoing New Englanders should accept another polity. It will perhaps appear in the end that only half this grief was according to wisdom. There were issues contained in this movement that had broader scope than we comprehended. These are already coming to the surface, and the future will reveal them more fully.

During all the first quarter of this century, while the peopling of the Northwest was most actively going forward, it was accepted as the duty of the New England emigrant to forget his partialities for the Church he had loved, and embrace another. Presbyterianism was already on the ground, and invited them in. While the first currents of migration were flowing through central and western New York, and breaking over into Ohio and Michigan, it scarcely came into thought what significance was in the movement. The West was slowly discovered. Each wave of population swept a little beyond.

The frontiersman of one day had a western neighbor the next. With eminent beneficence, New England followed her children with missionary ministrations; but as yet it was not in all her thoughts that these outlying growths were to be specially parts of herself. They had gone off from her, and she would care for them as forlorn and destitute ones in the wilderness.

Then came a second period, when it became necessary to take note of ecclesiastical diversities, and order in some fashion the rising churches of the West. This was the era of ecclesiastical compromise. The strange fact was coming to light that the children of New England held fast in their new homes to their predilection for the way of their Fathers. In the East they had scarcely had occasion to know Presbyterianism as anything differing further than in name. In all those times, New England scarce knew that she had a polity worth loving and teaching, and her sons went from her with as little denominational consciousness, and as ample liberality of sentiment as the most catholic indifferentist could desire. So it came to pass, in the earliest years of the Northwest, that few distinctive Congregational churches were anywhere formed. The income of Eastern Christians passed freely for the most part into existing Presbyterian churches. And those who found no such accommodation, or declined it, were early provided with a scheme by which they should seem to save both their New Englandism and their charity. A path was devised for them—not that which, lying exactly in the middle, is said to be safest—but one that judiciously meandered over all the field of debate, and comprehending all the differences, laid them under bonds to differ no more.

This was the Plan of Union. In the year of grace 1801, the high contracting powers of the General Assembly of the Presbyterian churches, of the party of the first part, and the General Association of Connecticut, *assuming to represent some*

party of the second part, planned for the West an elaborate Plan of Union. First, and at all costs, there shall be a harmony. Two polities of church order, radically diverse in principle, were now brought into immediate contact with each other amidst the exigencies of a colonial state, and neither found that it could accept the other. The measure of wisdom to which good men had then attained uttered itself in that Plan of Union. The two should compound themselves into an indifference. It seemed to the wisest and best men of that time the first need of all, to forestall controversy, and arrange a peace beforehand. The best thing conceivable was concord, and to disagree was the worst. So the New England partialities, that have ever been singularly omnipresent within the Puritan latitudes, yielded to such persuasion, and availed only to secure under the Plan of Union a mixed form of churches, which with the shows of freedom and equality, delivered them over to the tutelage of Presbyterianism. It was an amiable intention, that abundantly honors the charity of the parties. But neither knew itself as yet, or had power to control the working of the plan. It was one of those expedient compromises which illustrate the gracious and peaceful temper of the parties, and seem to work well for the present, but which are sure to breed conflict and worse entanglement in the future. But so New England deemed she had provided forever for the West. It was given over to an intermediate polity of the composite order, which cunningly blended the antagonisms into harmony. And so there was to be an end.

From this time onward, until 1837, when this union by force of plan and will was abrogated by the General Assembly, during all that period when the West was most rapidly filling up and taking form, no direct effort or influence was put forth by New England to determine the denominational question. She was then, as ever, most liberal and prompt in evan-

gelizing the new States; but she manifested no concern that her children should retain the order of polity of their fathers. It was not until New Englanders in the West found themselves unable to forget and forsake their New Englandism—not till they found all their planned endeavors after union in vain, seeing that these fusions availed to satisfy neither party, and did but bind them to worse chafing, in a fruitless will-work of apparent agreement—not until Western Christians threw up this unprofitable endeavor, and began, here and there, throughout the West, to make positive assertion of their principles, and organize churches purely Congregational—not till then did New England discover that there must be Congregationalism beyond the Hudson. It was a surprise, and stirred in many minds a pain, as if here were seen an unjustifiable stiffness of choice.

This was the dark day of suspicion and rumor, when corresponding Associations and Assemblies annually took up the story of degenerate and factious Western Congregationalism. Eloquent Commissioners were never so eloquent as when they gave freest utterance before New England bodies to vague criminations and insinuations of heresy and disorder. From 1837 to 1852, the West suffered deeply from the distrust of her which was thus fostered throughout New England. Especially it became a sore disappointment to the New School fraction of Presbyterianism, after the Excising Act of 1837, that the New England element in the West did not wholly rally to the support of their new organization. Instead of this result, that signal injustice seems only to have warned them away more effectually from all connection with a system that contained such possibilities of wrong. It revealed to them the inherent vice of Presbyterianism, and gave them fresh reasons and new zeal to establish for themselves and their children their own order of co-equal and independent churches.

This was the length and breadth of our offending. We began to organize such churches. And Union churches, which found themselves almost wholly composed of New England material, declared themselves independent of Presbytery. It was not possible to do this agreeably to our neighbors. The explosion would not conduct itself silently. The offense was that there should be independent Congregational churches outside of New England. It was a matter that could have no right manner. The separations and reconstructions of that time were burdened with many delicate difficulties. They were to be effected under reproach and opposition that often stirred resentment; and what is done indignantly is apt to be done imperfectly. And every breach of comity, and each instance of ill-managed secession was heralded abroad with grievous misconstructions. And every heresy was imputed to us. Churches and ministers that one day were orthodox enough for cordial acceptance in Union connections, became utterly heretical and anarchical the next by passing out into clear Congregationalism.—So we stood, under cloud, till the period of the Albany Convention, in 1852. By that time very considerable bodies were organized as General Associations, in the Northwestern States, and had begun to make themselves heard in self-defense. That great gathering was most happy in bringing the East and the West to understand one another. From that day a livelier interest has been taken here in your own church order at home and abroad; and at the West, the elements have liberated themselves from entangling alliances, and gone prosperously forward to correct defects and establish more perfectly the order and faith of their churches.

There is a certain other result of New England influence, quite outside of the churches that bear our name, which, from the delicacies which beset it, is likely to receive little recognition from any quarter. It is seen in the essentially mod-

ified Presbyterianism of the Northwest—a result that was silently prepared all along in those early times, when it seemed a consummation to be sought by many amiable concessions on both sides, that the income of New England Christians should pass over into Presbyterian Churches. Much in that polity was abated and remodeled to win them in. In many instances the autocracy of the local Church was practically adopted. The Session began to rotate, and came to be little other than a Congregational Committee. The vigor of jurisdiction was softened. These concessions met with much success, and the spirit of Congregationalism flowed freely through churches that still bore the Presbyterian name. They won a membership of Independents, and an eldership of Deacons. And so far had this process gone forward, that in 1837, four entire Synods in this infected region, including more than four hundred ministers, and about sixty thousand communicants, were found so essentially un-presbyterianized in the estimation of the General Assembly as no longer to be tolerable among its constituency. The Plan of Union which had fostered the mischief was abrogated, and the whole mass of Unionism and modified Presbyterianism which had accumulated under its working for thirty-six years, was cut off at a blow. Other causes have been assigned for the Excising Act of 1837, but they are only other forms of the same cause. Whoever will explore the interior history of that time, and discern the influences that wrought beneath the surface, will find the real ground of that great disruption in the infused spirit of Independency that rendered that whole body of churches, whatever else they might be, no longer purely and simply Presbyterian. They loosely bore the name, but had changed—essentially changed, in the judgment of the strict and ruling adherents of that denomination—the radical principles and regimen of their polity. The “corruption of doctrine” which was put forward

as the ground of offense, was simply the prevalence of New England type of theology. And the voluntary principle for the conduct of Christian benevolence met with acceptance among these churches just about as extensively as they had received Eastern material into their membership. In short, they had so reduced themselves by Puritan dilution that they were adjudged to be little other than downright Congregationalists.

It was this excised body of New Englandized Presbyterianism which organized under the New School Assembly. The elements which had become formally blended in its composition were presently liberated to some extent. The Plan of Union churches, where the Eastern element preponderated, have come forth into clear assertion of their Congregationalism; and where the Presbyterian element was in the ascendant, they have fallen into that connection. And so there are churches of these two orders, side by side, all over the West, with few exceptions walking in fraternal concord, and observing the comities of co-ordinate Christian bodies. There are local and occasional disagreements, but it should be distinctly affirmed that, throughout the Northwest, there is, between these two, no rupture of Christian charity, no controversy that should offend the Christian public. But they know themselves two beyond hope of blending, and the better for having tried it. Each stands on its own distinctness, and carries on its own work in its own way.

And do not count us factious and aggressive in the firmness of our attachment to the Puritan Church polity. The length and breadth of our offending is that we have chosen for our ourselves this Congregational way of the churches, and that with all frankness and a steadfast purpose of heart, inspired by the reasons of our choice, we propose to maintain and promote it, under rule of fitness and Christian discretion. We accord to others the same freedom of choice and action. We

hold no invasive attitude. We stir no controversy. We ask no more than quietly to hold our position and have such growth as God shall give us. And now, at length, our right to this is so far conceded that we are at peace with our brethren, with only such exceptions as special exigencies may breed. That which endears a pure Congregationalism to us is its freedom and fluent adaptation—its simplicity of form and order—the sovereignty with which it invests the local Church within its sphere. And this we hold, not divisively, nor as the substance of our Christianity. But we discern in this free and fraternal way of the churches a molding power for good beyond that of any other. Its tuition of heart and character is more ample and generous, and best meets the wants of our composite communities, and best orders the social and Christian forces for their work. We remember its working and product here in New England; and heartily approving that style of work, we desire such fruit of it all abroad.

And cherish candid and liberal constructions of us theologically. Let it not seem a strange thing if a composite people, a social alluvium, such as has drifted from all quarters into the open world of the West, should not, at once, with their many tongues, pronounce clearly and sharply every shibboleth of doctrine. Deepest of all, as you listen to their utterances, you hear the genuine New England Theology, underrunning all, and toning all to its harmony. Your faith is our faith. If we define less punctually in our creed-statements and church-articles, remember that often the imperative necessity is upon us, first of all, if we would have any form of Christian institutions, to blend the Christian elements into some consent or co-operation. It is such work as you never know in these older communities; and often to compose even the beginnings of a harmony out of such discordant varieties requires some patience with imperfect statements, and a charity

very tolerant and hopeful. We recognize the worth of creeds, frankly and roundly pronounced, and the symbols of faith are every where at work among us, with an educating force that should inspire hope of the future.

And surely it should go far to inspire confidence of our orthodoxy, that very largely in number, and still more in influence, our Western ministry is of New England breeding and culture, and is such as you have made it. They change their sky, but not their faith, in passing Lake Erie. And every where this gift of an educated ministry, with all the odor of New England Orthodoxy upon them, is welcomed and coveted in the West, and has place and right as it deserves, and stands foremost among the influences that are surely shaping our churches, molding their order and informing their faith. It is not too much to ask, then, that you will suspend the severity of judgment. Only give us a few years to strengthen, and clarify, and assimilate, and we will be content to be measured by the same standards with you. It is but just, in the meantime, to suggest that, for order and orthodoxy, our churches and ministry are no whit behind our Presbyterian neighbors, and could find ready acceptance with them any hour that they would consent to pass into their ranks, and bear their name. The same stress of newness and diversity is now, and has ever been, upon them and us.

And now, as we look out over this expanding New England, everywhere piercing the outlying spaces that skirt the Rocky Mountains, we plead that old New England will cherish still a lively and effective interest in all this outgrowth of herself. There is danger that you may come to feel an abatement of care in this direction, as if this West, so indefinitely vast, already so strong in all material resources, and now taking on the proportions of manhood, no longer needed the fostering hand or the special sympathy of the East. There never was a time when the need

was so great that the bonds of Christian fraternity should be drawn close between you and us. For your sake and for ours, let every tie be strengthened that binds us together. Through all the length and breadth of this New England Zone there are claims of community in blood, and faith, and order, that should be gladly owned, and perfect understanding should be cherished between all parts of this Puritan commonwealth, and mutual confidence and the gracious tenderness of a love, deeper than any kinship could beget, should cement us in one. For your sake, who dwell among these remembered hills, no less than for ours, who have found homes by the Lakes, and on the prairies, let us prize our affinities, and cherish our oneness.

For this is a great and goodly field that is opened to us. Between the latitudes that limit your shore-line, outward to the Pacific, and widening at every westward step, lies the heritage which God has assigned us—and a richer in all styles of product and capability cannot be found on the face of the earth. What breadth! What fertility! What stores of prophetic treasure, hidden beneath the surface, awaiting the uses of the future! Our copper rifts plunge deep towards the center. Lead and iron we measure by mountains. We have coal, and gold, and furrows full of loaves. What sweep of rivers and inland seas—seas almost oceanic, and emulously throbbing with the same tidal pulse that beats on your shores.¹ And what development in every material direction is already witnessed in the States that are washed by these waters. In these, and still beyond these, in States with names yet unfamiliar to our ears, God is disclosing new capabilities and

treasured forces, hidden away till now the fullness of his time is coming, ready to minister to an industrial and commercial activity beyond all present thought.

The same divine ordinance, that opens this field for you, prescribes your work in it. It is no new claim, for the heart and hand of New England have ever been open to our Western needs. Do not weary in this generosity. Never was this Evangelizing enterprise more urgent in its claims than now. Your sons and daughters are still flowing in full tide from these hills to the utmost spaces of the West. Out on the edges of the world, and in the vast beyond, where this New England floats tentatively in the wilds, your forming power is still demanded. And our oldest is but new. All through the ripest States of the West are a multitude of churches still feeble and dependent on Christian beneficence. And all that is pure and promising in this vast growth still craves your generous sympathy and care, and longs with unabated fondness to clasp hands with you, as kinsmen in blood, in history, and in grace, in these old homesteads and churches under the rising sun.

And that Providence which always surpasses our thought in preparing its agencies, is now at length giving you your own in the American Home Missionary Society. It is the right hand of your beneficence in the West. All along its history lie the fruits of its well-doing. The evangelizing zeal that threw out the pastors of New England as its first foreign missionaries, to care for the children of New England, in the early years of this century, in Vermont and Central New York, begat the idea and trained the forces that resulted in the American Board of Commissioners for Foreign Missions. The Foreign grew out of the Domestic enterprise. This stands for its first honor; and this for the second, that the great body of Calvinistic churches, of both names, in all the West, owe their origin and support through all the years of their infancy, to this liberal

¹ It is only quite recently established as a fact that our inland waters are capable of tides. It had been suspected; and now, after some years of careful observation, it has been ascertained by the Corps of U. S. Topographical Engineers, that we have a tide in Lake Michigan of about an inch and a quarter, and in Lake Superior of nearly two inches. That is all we can do in that way, under our limitations.

device of Home missions. Outside of our cities, the churches are very few that do not owe their support, if not their very existence, to your generosity through this Society.

And now it is coming to pass that by our liberal things we shall stand. New England has given her men and means with an unstinted generosity that paused not to inquire whether they served our own denomination or another, if only Christ's cause should be promoted. Dear as that most Christian agency is to us whom it has fostered, it should be most precious to you also, as the fairest monument of New England magnanimity, the proof of her self-forgetful charity, and the right arm with which she has so wisely wrought blessing in the earth.—And if it must be so that, one after another, our great co-operative Benevolences, that have so honored our charity in past times, are to fall back on the more steadfast grace of New England—if, especially in this work of Home evangelism, no just and equal conditions of co-operation prove any longer acceptable to our brethren—if the terms of further co-operation must be, that the strength of Presbyterian care and contributions shall go forth in a scheme of denominational extension, and they share still as ever in the fullness of your liberality—then the only question that remains decent is, how to part. It is by no wish or act of ours that the American Home Missionary Society falls back now upon New England patronage. Make it then, more than ever, the channel of your grace to your brethren far away. How can its intent be better fulfilled than by caring through it more effectively for your own? Why should you care less for us than for another? They who labored once with us on terms of love and justice in this Home missionary work, now choose to look after their own. It should be no offence to us that they prefer to set forward the Christian work, by all fit means, under forms that are dear to them.

Let them concede to us the same right. And if you of the East do, indeed, hold this polity of Congregationalism on such terms of intelligence as make it fit to hold it at all—if it be no fault in us of the West that we hold there what has been so good and fruitful here—and if this American Home Missionary Society shall be flung back now on your hands—accept it as your own. Your seal is on it from the first. It is rich in its history of good works, and in the gratitude of those whom it has fed with bread in the wilderness. Be ready to accept it as your own. The time is ripe for each of the parties in that work of missions to take up its own, and with all Christian acceptance of each other, but in declared separateness, have henceforth the responsibility each for its own work.

And with gratitude we acknowledge the liberal device with which you are now supplementing your Home missionary work in this timely and noble enterprise of Church-erection. It is indeed a part in the same work. Hundreds of neat and most serviceable church edifices have already risen under its auspices. No happier work has been done within the last ten years. Many a missionary has found his sphere at once enlarged, and all his means of good multiplied, when the house of God has been given him by your aid. And every such edifice stands forth as an eloquent witness of your loving care for us, and serves as another bond of union between the most distant parts of this outspreading New England.

And now that your mission reveals itself, accept it with all thankfulness. Impress yourselves purposely on this vast field which you are filling. Pour out through all this New England Zone the full heart of your love. Still let us feel your full heart throbbing toward us, and clasping hands along the whole line, let us have more than ever the joy and the strength of a conscious community. We are one New England.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Concluded from p. 266.)

WOODSTOCK.—This town was incorporated by Massachusetts, March, 1690, and remained under the jurisdiction of that colony until May, 1749. It is mainly an agricultural town, and offers special advantages to those who love such labors, the soil being fertile, and good markets accessible. The villages in which the several churches stand are small but pleasant.

The ecclesiastical history of this town is peculiar. The date of the formation of the original Church cannot be determined, no records of the first pastorate remaining. From the beginning, however, until about 1760, there was only one Church in the town, which now maintains four of the Congregational order, besides those of other denominations. At the date last mentioned, there came a division into two churches, North and South: then in 1831 another division of the North Church into North and East. In consequence of these divisions, it is somewhat difficult to know which of the three existing churches most truly represents the original Woodstock Church. In the notices that follow, the determination of these questions will be waived.

The original Church of Woodstock worshipped in the village now known as South Woodstock, and over the Church that has retained this ancient location there have been settled the following pastors.

JOSIAH DWIGHT,.....	Ord. about 1690 Dis. in 1726
AMOS THROOP,.....	Ord. May 24, 1727 * Sept. 7, 1735
ABEL STILES,.....	Ord. July 27, 1737 Removed abt. 1760
ABIEL LEONARD,	Ord. June 22, 1763 * about 1777
ELIPHALET LYMAN,.....	Ord. Sept. 2, 1779 Dis. Dec. 15, 1824

RALPH S. CRAMPTON,...	Ord. May 23, 1827 Dis. Dec. 24, 1829
WILLIAM M. CORNELL,...	Inst. June 14, 1831 Dis. Aug. 11, 1834
OTIS ROCKWOOD,.....	Inst. Nov. 20, 1834 Dis. Nov. 23, 1843
JONATHAN CURTIS,.....	Inst. Feb. 18, 1846 Dis. Oct. 18, 1852
HENRY M. COLTON,.....	Ord. Oct. 18, 1852 Dis. Jan. 24, 1855

Since the dismissal of Mr. Colton the pulpit has been supplied mostly by Rev. Lemuel Grosvener.

Rev. JOSIAH DWIGHT was born at Dedham, Ms., Feb. 8, 1670, son of Timothy and Ann Dwight, and was graduated at Harvard College in 1687. About 1690 he was ordained pastor of the newly formed Church in the town of Woodstock, then under Massachusetts government, this being the *first ordination* within the territory now comprised in Windham County. Mr. Dwight continued in this connection, until in consequence of some troubles that had arisen, a council, held Aug. 31, 1726, advised his dismissal, to which the town (by a vote of 60 to 1) agreed.

Mr. Dwight then went to Pomfret to worship, but his former parishioners interfered to bar him from the Lord's table. At length, in 1729, a council so far healed the wound, that on some acknowledgment of rashness, Mr. Dwight was restored to fellowship in Woodstock Church.

A while after, on invitation, Mr. Dwight returned to his native town, and was installed June 4, 1735, over the West Church in Dedham, formed on the day of his installation, but was dismissed from this charge May 10, 1743, on account of some disaffection toward him.

Soon after this he returned to Connecticut, and settled himself in that part of

Killingly which now constitutes the town of Thompson. Here he died in the year 1748.

He was descended from one of the ancient and honorable families of Massachusetts, and is supposed to have had a good estate. He is said to have been respected among his contemporaries for literary attainments and moral character; though his language was often singularly quaint, and his judgment was not always wise. He published, in 1745, at Boston, an "Essay on the outcry raised against regular singing,"—also a sermon preached at Framingham. He had no connection with Connecticut ministers in Association, as most of his life was spent under Massachusetts laws.

He married Mary, daughter of Col. Sam. Partridge of Hartford, and had by her, Anna, born 1697, and married Rev. James Wetmore; John, born 1698, who married and lived in Killingly after his father's decease; Flynt, born 1704, graduated H. C., 1724; Ruth, who married Thomas Brooks of Haddam; Dorothy, who married Penuel Child, of Thompson; Mehitabel, who married ——— Southmate; Eunice, who married Aaron Lyman; Mary, who married Rev. Marston Cabot, of Thompson; Elizabeth, born 1716, who married Jeremiah Baker, and Theodore, who was born 1721, and is believed to have settled in Killingly.

Rev. AMOS THROOP was born about 1731, at a place unknown—was graduated H. C., in 1721, was ordained at Woodstock, May 24, 1727, the sermon by Rev. Mr. Thayer, and held his charge till his death, which occurred Sept 10, 1835, in the 34th year of his age. He is reported "a worthy and amiable character." His epitaph thus laments his departure.

O cruel death, to snatch from us below

One fit to live within the spheres on high :

But, since the great Creator orders so,

Here at his feet he doth submissive lie."

Mr. Throop is said to have startled his hearers, at times, by the singularity of his illustrations and comparisons.

He married Frances ———, from Bristol, (?) and had six children, most of whom died young; and of the others no account has been obtained.

Rev. ABEL STILES was born at Windsor, March 5, 1708–9; the son of John Stiles, and uncle of Pres. Stiles, of Yale College. He graduated Y. C., 1733, with Pomeroy and Wheelock, afterwards famous in the Great Awakening; was Tutor in 1736–7; was approved by Windham Co. Association, in Oct., 1736, and was ordained at Woodstock, July 27, 1737. The course of his ministry did not run smoothly. There arose a difficulty between him and his Church in 1751, the people charging him with too much attention to his secular interests. In 1757, new occasion was found for complaint, on account of his supposed partiality for the Saybrook Platform, and finally, in 1760, his adherents set up worship in the North part of the town, taking with them the pastor and the Church records, and leaving a portion of the Church to worship on the old ground. This was the beginning of a bitter contention, which was quieted in 1766 by a mutual act of reconciliation. The later ministry of Mr. Stiles may be presumed to have been more peaceful than the former. He retained the relation of pastor until after the infirmities of old age made the assistance of a colleague needful, and died July 25, 1783, in his 75th year.

Mr. Stiles married Alethea Robinson, of Lebanon, in 1739, and had four children, of whom Alethea married a Marcy, and the others probably died young.

Rev. ABIEL LEONARD, S. T. D., was born at Plymouth, Ms., Nov. 5, 1740, son of Rev. Nathaniel and Priscilla (Rogers) Leonard; graduated H. C. 1759; was ordained June 23, 1763, pastor of that part of the original Church of Woodstock which still worshiped in their ancient seat after the removal of Mr. Stiles and his friends. The sermon at the ordination was by Rev. Mr. Barns, of Scituate, Ms. He was appointed a chaplain in the Revo-

lutionary army, May 25, 1775, and went several times on this service. The records of the society contain a letter from Gens. Washington and Putnam, dated March 24, 1776, requesting the consent of the people to the further absence of Mr. Leonard, to which they agreed. Tradition says that in the summer of 1778, he was called home from the army by the sickness of a child; that, having overstaid the period of his furlough, he was met on his return by the report that he had been superseded in office. This news so affected him that he put an end to his life in the western part of Connecticut, Aug. 14, 1778(?) He is said to have been a large, fine-looking man, and an elegant speaker. He received the degree of S. T. D. from New Jersey College, in 1777.

He published, in 1768, his Thanksgiving sermon of the previous year, and in 1772, a sermon preached at the ordination of George Wheaton, in Clermont, N. H.

Mr. Leonard married, (1) —, and had one daughter; (2) Miss Greene, of Bristol, R. I., and had five children, of whom Nathaniel became a captain in the army.

Rev. ELIPHALET LYMAN was born at Lebanon, March 5, 1754, the son of Jonathan and Bethiah Lyman; graduated Y. C. 1776; studied theology with his brother, Dr. Joseph Lyman, of Hatfield, Ms.; was ordained at Woodstock, Sept. 2, 1779, and retained his charge forty-five years, being dismissed Dec. 15, 1824. He continued after this to reside in Woodstock, where he died, Feb. 2, 1836, at the age of nearly eighty-two years.

It is said that Mr. Lyman was never too ill to preach a single Sabbath during his long ministry. His character is described as marked with integrity and generosity. He was a man of peace, sound in faith, a clear and precise preacher, and in his old age like a father to his successors in the pastoral office.

He published two sermons preached in 1793, and a sermon delivered at the funeral of Rev. William Graves, of No. Wood-

stock, besides articles in the *Connecticut Evangelical Magazine*.

He married Hannah Huntington, of Norwich, in 1779, who died suddenly, April 19, 1836, at the age of nearly eighty-three years. She was a woman of uncommon brilliancy of intellect, and retained her mental faculties remarkably in her advanced years. They had seven sons and three daughters. Of these, Eliphalet is a physician in Lancaster, N. H., and Daniel, a physician in Woodstock. Joseph, the youngest son, and two daughters also reside in their native town.

Rev. RALPH S. CRAMPTON was born in Madison; was ordained at South Woodstock, May 23, 1827, and dismissed Dec. 24, 1829; supplied at Willimantic, 1830-32; was installed at Hadlyme May 23, 1832, and dismissed Nov., 1834; was installed at Litchfield South Farms, Dec. 3, 1834, and dismissed in 1836; was installed at Warsaw, N. Y., Sept. 12, 1839, and dismissed; has now been for some time District Secretary of the American and Foreign Christian Union for Central New York, residing at Rochester.

Rev. WILLIAM MASON CORNELL, M. D., was born in Berkley, Ms., Oct. 16, 1812, son of William Cornell, M. D., and Abigail (Briggs) Cornell; graduated B. U., 1827; studied theology with Rev. Thomas Andross, of Berkley, and Rev. Timothy Davis of Wellfleet, Ms.; was approved by Barnstable Association, Oct., 1828; supplied at Harwich, Ms., for a time; was ordained as an evangelist by Piscataqua Association, at Exeter, N. H., Jan. 19, 1830; was installed at Woodstock, June 15, 1831, and was dismissed Aug. 12, 1834; was installed at Quincy, Ms., Aug. 20, 1834, on the same day on which the house of worship was dedicated, and dismissed from that charge July 20, 1839, on account of failing health.

For several years he was unable to preach, and in this time completed his medical studies, previously begun, and graduated, M. D., at the Berkshire Medical Institution, Feb., 1845.

He first established himself in Boston, where he acquired some reputation in the treatment of diseases of the chest and nervous system. In 1849 he was elected Professor of Physiology in the Female Medical College of Boston. In 1851 he was chosen to a like chair, in a like institution in Philadelphia, and in 1852 he was appointed President of the Penn Medical University, of Philadelphia, in which city he now resides.

He has published, besides sundry addresses and sermons, a 12mo volume called "The Sabbath made for man." Another, "Consumption prevented;" another, "Consumption Treated;" another on "Inhalation of Vapors and Powders." He has been also much engaged in teaching.

He married, in 1832, Emeline A. Loud, of Weymouth, Ms., but has no children.

Rev. OTIS ROCKWOOD was born at Chesterfield, N. H., May 1, 1791; graduated M. C. 1813, and at Andover in 1817; was ordained at Lynn, Ms., July 1, 1818, and dismissed thence June 6, 1832; was installed at South Woodstock, Nov. 20, 1834, and dismissed Nov. 23, 1843; afterwards kept school at Holliston, Ms., then again at Bradford, Ms., &c., &c.

Rev. JONATHAN CURTIS was born at Randolph, Ms., Oct. 22, 1786; graduated D. C., 1811; studied theology with Dr. Gillett, of Hallowell, Me.; approved by Norfolk Association, Nov., 1813; Tutor D. C., 1814; was ordained at Epsom, N. H., Feb. 22, 1815, and dismissed Jan. 1, 1825; was installed at Sharon, Ms., Oct. 12, 1825, and dismissed July 21, 1834; was again installed Oct. 1, 1834, at Pittsfield, N. H., and dismissed thence in 1845; was finally installed at South Woodstock, Feb. 18, 1846, and in consequence of a severe attack of paralysis, resigned this charge, and was dismissed Nov. 18, 1852. He continued to reside in Woodstock until the death of his wife, in 1860, when he removed to Chicopee, Ms., where he died in the house of a daughter, Jan. 27, 1861, æt. 74.

Mr. Curtis was respected by his acquaintances as an honest, diligent, faithful minister of the gospel, decided in his opinions, yet kind in his feelings, social in his nature, and eminently conscientious in his service of God.

He was the author of numerous sermons and addresses.

He married (1) in 1817, Betsey Barker, of Concord, N. H., and (2) in 1838, Anna Cofran, of Pembroke, N. H.

By his first marriage he had four sons and four daughters, of whom the survivors occupy positions of respectability and usefulness, one son being a physician, and another a teacher in Hartford.

Rev. HENRY MARTYN COLTON was born at Royalton, N. Y., Nov. 5, 1828, son of Rev. George Colton; prepared for college in the New Haven Grammar School, 1840-4; graduated Y. C., 1848; studied theology at New Haven; was ordained at South Woodstock, Nov. 18, 1852, and dismissed Jan. 24, 1855; supplied the East Church at Avon, 1855-7, and is now teaching a private school in Middletown.

He married Lucy Tuttle, of New Haven, Oct. 25, 1852, and has children.

It has been already mentioned that about 1760 there was a division in the old Woodstock Church, and that a part of the people, with their pastor, found a new religious home in the North part of the town,—in the quarter long known as Muddy Brook, and now commonly described by its Post-office name of East Woodstock. Over this people there have been the following pastors.

ABEL STILES,.....	1760
* July 25,	1783
JOSHUA JOHNSON,.....	Ord. Dec. 27, 1780
	Dis. Sept. 28, 1790
WILLIAM GRAVES,.....	Ord. Aug. 31, 1791
* Aug. 26,	1813
SAMUEL BACKUS,.....	Ord. Jan. 19, 1815
	Dis. June 3, 1830
ORSON COWLES,.....	Ord. Apr. 25, 1832
	Dis. Sept. 4, 1837
THOMAS BOUTELLE,....	Inst. Dec. 6, 1837
	Dis. March 1, 1849
MICHAEL BURDETTE,....	Inst. Apr. 21, 1852
	Dis. Jan. 9, 1854

Since the last date this Church has been supplied by Rev. Edward H. Pratt and others.

Of Rev. ABEL STILES some account has already been given.

Rev. JOSHUA JOHNSON was born —; graduated Y. C., 1775, and was ordained colleague pastor with Mr. Stiles Dec. 27, 1780, about three years before the death of that aged minister.

In 1790 there arose a complaint against Mrs. Johnson, upon which account a council was called. The result did not issue in her excommunication; but was so unpleasant to the family that Mr. Johnson requested a dismissal, which was at first refused, but afterwards granted with some censure. It took place Sept. 28, 1790. Mr. J. immediately removed to Dudley, a neighboring town in Massachusetts, where he was installed Dec. 1, 1790, and remained till May 9, 1796. On his dismissal thence he removed to Whites-town, N. Y., and was employed thereabouts, partly in teaching, partly in the duties of his profession, until his death. The date of his death is not known to the writer.

Mr. Johnson married Sarah —, and had several children, of whom no account has been obtained.

Rev. WILLIAM GRAVES was born at Hatfield, Ms., Feb. 12, 1766, son of Perez Graves; graduated Y. C. 1775; studied theology with his pastor, Rev. Dr. Lyman, and was ordained pastor at North Woodstock, (Muddy Brook,) Aug. 31, 1791, the sermon by Dr. Lyman, of Hatfield, and the Right Hand by Mr. Lyman, of South Woodstock. In the office thus received he continued till his death, Aug. 26, 1813, at the age of 46: although he had been prevented by his disease (pulmonary consumption) from preaching for nearly four months previous to his death. A funeral sermon was preached by Rev. Eliph. Lyman. He is described as "a worthy character," "a pious and faithful man of God, dear to his people while he lived, and after death universally lament-

ed." The Church record says: "He met death with a sweet and placid frame; it seemed he had nothing to do but to die." There was no very general attention to religion in his parish during his life, but soon afterwards the good seed which he had sown sprang up in a powerful revival. It is said that Mr. Graves' theological views were at first somewhat loose, but that he, after a while, embraced Hopkinsianism.

He published, in 1807, a sermon at the funeral of Mr. Silas May, and also some other pamphlet sermons.

He married (1) the daughter of Rev. Mr. Forward, of Belchertown, Ms., who died in 1806; and (2) Delia —, from Rochester, Ms. He had no children, and his widow married Rev. Holland Weeks, of Abington, Ms.

Rev. SAMUEL BACKUS was born in Canterbury, (Westminster Soc.) Sept. 16, 1787, son of Isaac and Esther (Shepard) Backus, and grandson of Rev. Isaac Backus, a Baptist minister, and author of a "Church History"; prepared for college at Plainfield Academy; graduated U. C. 1811; studied theology with Dr. Benedict, of Plainfield, and Dr. Yates, of East Hartford; was licensed by New London Association, March, 1813; was tutor one year at Union College; was ordained pastor in North Woodstock, (Muddy Brook,) Jan. 19, 1815, sermon by Rev. Mr. Learned, of Westminster, (published); there remained till June 3, 1830, when he was dismissed in consequence of a division as to the location of the meeting-house. He was employed in assisting various pastors in revivals until the fall of 1831, when he went to Palmer, Ms., and was installed there, Jan. 11, 1832. Here he continued about ten years, and then removed to Brooklyn, N. Y., where he has labored as a city missionary.

He published, in the *Panoplist* of 1816, an account of a revival which took place in Woodstock in the previous year; also, in 1823, a sermon preached before the Windham County Charitable Association;

and, in 1832, a sermon at the installation of Rev. Charles Fitch, in Warren, Ms.; also, a tract on Temperance, and a little work entitled 'Prayer-meeting Assistant.'

He married, in 1815, Sarah Danielson, of Killingly, and had five children, all of whom lived to mature years. His two sons are architects in New York city; one daughter is the wife of A. U. Lyon, Esq., one a teacher in Brooklyn Female Academy, and one is deceased.

Rev. ORSON COWLES was born in Hartland, Jan. 14, 1801; prepared for college at Andover; graduated Y. C. 1828; taught at North Woodstock a year and a half; studied theology at New Haven, 1830-32; was ordained pastor at North Woodstock, (Muddy Brook,) April 25, 1832, the same day on which a new house of worship was dedicated on the old ground; the ordination sermon by Dr. Joseph I. Foote, of Brookfield, Ms.; was dismissed hence Sept. 4, 1837, in consequence of a long and dangerous illness; taught a select school in North Haven a year and a half from Oct., 1837; supplied the pulpit of Mt. Carmel Church, Hamden, for a time; was appointed Agent of the American Board of Commissioners for Foreign Missions, Sept., 1840, and continued in that service with some variation of title and field, until his death, which took place at North Haven, Dec. 23, 1860. An obituary notice of Mr. Cowles, in the *Journal of Missions*, characterizes him justly as a man of great industry, fidelity, amiability and piety.

Mr. Cowles married, in 1832, Eunice Ann, daughter of Dr. Joseph Foote, of North Haven, and had six children, of whom the eldest son graduated Y. C. 1856.

Rev. THOMAS BOUTELLE was born at Leominster, Ms., Feb. 1, 1805, son of James Boutelle; prepared for college at New Ipswich, N. H., and Amherst, Ms.; graduated A. C. 1829; studied theology at Andover; labored as an Agent of the American Education Society for a few months, and supplied the pulpit of Essex

Street Church, Boston, during the winter and spring of 1834; was ordained pastor of Pilgrim Church, Plymouth, Ms., May 21, 1834; was dismissed May, 1837; was installed Dec. 6, 1837, at North Woodstock, (Muddy Brook,) and dismissed March 1, 1849; removed to Bath, N. H., in Feb., 1850, and became pastor of the Congregational Church in that place.

He married, in 1835, Mary Elizabeth, daughter of Dea. Benjamin Shepard, of Wrentham, Ms., and has children.

Rev. MICHAEL BURDETTE was born at South Reading, Ms., in 1803; studied theology with Rev. Alvan Cobb, of West Taunton, and at Bangor; was first ordained at East Greenwich, R. I.; was installed pastor of the Second Church in Berlin, Ms., July 17, 1833, and dismissed June 25, 1834; was installed over the Church in the village of Whitinsville, Ms., April 15, 1835, and dismissed in 1841; was installed at Blackstone, Ms., May 6, 1841, and dismissed in 1852; was installed at East Woodstock, (Muddy Brook,) April 21, 1852, and dismissed Jan. 9, 1854; was District Secretary of the American and Foreign Christian Union in Philadelphia, for a few years; and has resided lately with his daughter, who is the wife of Rev. Mr. Rowan, of New Orleans, La.

It was remarked above that the dismissal of Mr. Backus, June, 1830, from the pastorate of the Muddy Brook Church, took place in consequence of a difficulty about the location of a new meeting-house, and it was noted that a new house on the old ground was dedicated on the day of Mr. Cowles' ordination, April 25, 1832. Previously to this last date, however, a house of worship had been erected at a point farther west than the old site, and then known as Village Corners. In this the Society of North Woodstock voted to hold their meetings, and here a Church was gathered June 29, 1831, by the Council called for the settlement of a pastor. In accommodation to the post-office arrangements, this is now known as the

North Woodstock Church. Over this body, in its present habitation, have been settled these pastors.

FOSTER THAYER,.....	Ord. June 29, 1831 Dis. Sept. 19, 1836
LENT S. HOUGH,.....	Inst. Jan. 11, 1837 Dis. May 11, 1841
WILLIAM H. MARSH,...	Inst. Nov. 20, 1844 Dis. April —, 1851
ORLO D. HINE,.....	Inst. Jan. 6, 1852 Dis. Oct. 31, 1855
DAVID M. ELWOOD,....	Inst. April —, 1857 Dis. May —, 1859

Since Mr. Elwood's dismissal, the pulpit has been supplied, in part, by Rev. John White, who has been called to settlement.

Rev. FOSTER THAYER, after leaving Woodstock, preached for a time in Syracuse, N. Y.; then became an Episcopalian; but is said at a more recent date to have resumed preaching as a Congregational minister.

Rev. LENT S. HOUGH was noticed among the pastors of Chaplin, vol. ii., pp. 178-9, of this *Quarterly*.

Rev. WILLIAM H. MARSH, graduated at Vermont University. He left Woodstock to take charge of a Church in Brooklyn, N. Y., but afterwards left the Congregational ministry, and connected himself with the Episcopal church.

Rev. ORLO DANIEL HINE was born in New Milford; graduated Y. C. 1837; studied theology at New Haven; was ordained pastor at Clinton, April, 1841, and dismissed Oct., 1842; was afterwards pastor for a time in Pontiac, Mich.; but in consequence of prostrated health returned to New England, and was settled first in Woodstock, as above, and afterwards, (May, 1856,) over the First Church in Lebanon, where he still remains.

Mr. Hine married Miss — Whittlesey, and has several children.

Rev. DAVID M. ELWOOD was licensed May, 1849, by Fairfield West Association; was ordained pastor at Trumbull, Feb., 1850, and dismissed June, 1853; was pastor for a time at Westboro', Ms.; then as above at North Woodstock, and has since

ministered to a Church at Central Falls, R. I.

Thus far no mention has been made of the Church in West Woodstock, which branched off from the original stock, June 24, 1747, before any of the divisions took place which have been mentioned above. Its identity has therefore never been matter of debate, as has been the case with some of its neighbors. It has had the following pastors:

STEPHEN WILLIAMS,....	Ord. June 24, 1747 * Apr. 20, 1795
ALVAN UNDERWOOD,...	Ord. May 27, 1801 Dis. Mar. 30, 1833
JOHN D. BALDWIN,....	Inst. Sept. 3, 1834 Dis. July 25, 1837
BENJAMIN OBER,.....	Inst. Dec. 5, 1839 Dis. Mar. 25, 1846
JOSEPH W. SESSIONS,...	Inst. June 29, 1854

In the interval between the last two pastors, the Church was served by Rev. Messrs. Edward F. Brooks, William Allen, and Alvan Underwood.

Rev. STEPHEN WILLIAMS was born Jan. 26, 1722, in Longmeadow, Ms., son of Rev. Stephen Williams, D.D., and grandson of Rev. John Williams of Deerfield; was graduated Y. C., 1741; studied theology with his father; was ordained pastor at West Woodstock, June 24, 1747, the day on which the Church was gathered, (the Society having been formed in 1742,) and continued in charge till his death, which occurred April 20, 1795, in the 48th year of his ministry, and 74th year of his age. "He was a good classical scholar, a serious, practical preacher, and was much esteemed and respected by the people of his charge."

He married, in 1748, Martha Hunt, of Northampton, Ms., and had three sons and three daughters. The eldest son, Andrew, became a farmer in Woodstock. Stephen was ordained pastor at Fitzwilliam, N. H., but became deranged soon. Timothy was licensed, but never ordained.

Rev. ALVAN UNDERWOOD was born in West Woodstock, Sept. 8, 1777; graduated B. U. 1798; studied theology with

Rev. Dr. Sanger of Bridgewater, Ms.; was ordained pastor in his native place, May 27, 1801; was dismissed on his own request, March 30, 1833; then for nearly ten years supplied vacant churches, particularly those in Westford and South Killingly, and finally, for a year or more, the Church of which he had been pastor. Here then, (or with his children,) he spent his last days, and died April 4, 1858, in his 81st year.

He was most useful as the pastor for so many years of the Church in West Woodstock, which he aided also by pecuniary gifts out of a small property accumulated by great economy; yet he published a sermon on the death of two only children of Peter Hayward, Esq.; another on the Peace with England; another on the 50th anniversary of his ordination, with some other tracts, &c.

He married (1) Margaret, daughter of Ebenezer Smith, Esq., and (2) Lucy Perrin, both of West Woodstock. By his first marriage he had five children, of whom the only one who attained to maturity has been cashier of the Oxford Bank, Ms., and in 1854 was a member of the State Senate.

Rev. JOHN D. BALDWIN was noticed among the East Putnam pastors, vol. iii., pp. 17-18 of this *Quarterly*. He is now editor of the *Worcester Spy*.

Rev. BENJAMIN OBER was born at Beverly, Ms., April 4, 1805; son of Samuel and Mary (Ray) Ober. In his 19th year the Christian examples of his parents produced their fruit in his conversion; he then joined the Tabernacle Church, Salem, and began study with Rev. Dr. Cornelius; continued his course at Andover, Amherst and Andover Seminary; was ordained pastor at West Newbury, Ms.

Jan. 1, 1834, and dismissed Jan. 1, 1836; supplied at East Medway and West Attleboro, Ms.—in all nearly three years; removed to West Woodstock, and was installed Dec. 5, 1839; was dismissed Mar. 25, 1846, on account of a failure of voice. The next year, in May, he began labor at Holland, Ms., and preached there till April, 1851, when, after a second failure of health, he removed to Amherst, Ms., and there remained until, in August, 1854, health being somewhat improved, he began preaching at Paper Mill village, Alstead, N. H.

He has published a farewell sermon at West Newbury, and one or two other discourses. He married, in 1836, Nancy Everett, daughter of Hon. George Hawes, of Wrentham, Ms., and has three sons and three daughters.

Rev. JOSEPH WASHBURN SESSIONS was born June 30, 1801, in Lunenburg, Vt.; son of John and Lucinda (Washburn) Sessions. In his youth he left home and resided in West Hartford, where he joined the Church. Encouraged by Dr. Perkins, he studied at Phillips Academy; graduated B. C. 1829; studied theology at Andover; preached a while at Croydon, N. H. and Booth Bay, Me.; was ordained pastor at West Needham, Ms., Nov. 2, 1833, and dismissed June, 1842; supplied a few months in West Roxbury, Ms., and was installed at West Suffield, Jan. 11, 1843; dismissed thence Nov. 1852; he supplied at Center Brook nearly two years, and was then installed at West Woodstock, June 29, 1854, where he still remains.

He married, in 1833, Mary Sewall Dunning, of Brunswick, Me., and has two daughters.

CHICAGO THEOLOGICAL SEMINARY.

BY REV. A. S. KEDZIE, CHICAGO, ILL.

THE leading denominations of Christians west of the Great Lakes are seeking to establish, each for themselves, a Theological Seminary, and to stir up their churches to produce a ministry. This, possibly indicating "what the Spirit saith to the churches," gives special interest to the methods of theological education, which shall be adopted in the West. The reasons why our Congregational churches in the West have begun this work, and their method of theological training, are matters of public interest, of which we wish to speak.

We have no theological seminary of our sort west of Lake Erie; nor, indeed, bating a theological department in Oberlin College, west of New England. Even if New England, with less than twice our number of churches, can not justify the existence of her four theological seminaries, we can justify the existence of one in a territory, enough for a nation by itself, and whose churches rapidly increase.

1. The production of a ministry is in the Church germinally. If there be faith, there will be growth; and maturity will not be reached without this best fruitage, a ministry. Without such fruitfulness and the culture needful thereto, and in condition of colonial dependence on the East for a ministry, our churches never can become what the exigencies of the Redeemer's kingdom require.

2. Our churches in the West have not hitherto been productive of a ministry. And this fact finds some excuse in the necessities arising from the settlement of a new country. The first condition of all better improvement was the development of its material wealth. For this, there were forests to clear away; prairies to break

up; farms to fence; houses, school-houses and sanctuaries to build; mines to open; railroads to construct; towns and cities to found: a vast amount of toil crowded into one generation as in the life of no other. These could not wait to grow: they must be made mature:—too much work in the business plane of life, to spare our young men for the ministry.

While we plead this excuse, we are compelled to own that our piety has thereby suffered damage. Business, prosecuted without cessation by all, and with varied success, has given society a tone of feeling intensely secular. The respect of the old and the sympathy of the young are with the young man of successful business, other things being equal or even unequal. These are not the conditions in which prayer will go up to the Lord of the harvest that he will send forth laborers; nor in which such prayers will be accompanied with a consecration of self or sons to the ministry, as the highest use and dignity of life. For the healthful nurture of our piety, the symmetrical development of our Christian life, the growth and stability of our churches, we needed to give of our sons to the ministry, and educate them therefor.

3. In a country where the production of wealth is so inviting, where success in business is so high a commendation, and where Christian wealth is so great a power for good, to allure Christian young men away from business and into the ministry, there must be in our churches a piety which shall make them productive of a ministry, an appreciation of this high calling, which shall lead our churches to give the strength of their sympathy to young men devoting their lives to it; and for this our churches need the toil and

sacrifice involved in founding a theological seminary. This harmonizes with the need there is, that, for the education of western men for the ministry, special and accessible facilities for entering this profession must be furnished. We cannot afford the tariff of a thousand miles travel and a residence abroad for three years, to get a theological education; nor, considering the thousands to be educated, the expense of such a plan; nor, especially, to keep this course of preparation so remote from the knowledge and sympathy of our churches. We need the presence of young men who, despite all the allurements of business and the harass of poverty, present and prospective, count life dear chiefly that it may be spent in preaching Christ.

4. Society at the West, peculiar in its composition, characteristic in its spirit and modes of action, demands a ministry different from that educated for, and adapted to, a staid New England parish. Eastern seminaries, though ample, can not educate the ministers the West will need. The present generation, migrating from the East, with predilections for the type of ministerial character, and the style of ministerial service there found, may be best satisfied with a ministry of eastern make and manner. Not so the coming generations, native of the West, who will have their own style of character, methods of thought, and modes of feeling. The men who are here to mold society, give direction to enterprise and tone to feeling in morals and religion, not less than in politics and business, are to be western men. No large section of our country, more than of the world, can be made permanently dependent on another for its religious teachers, more than for its political rulers. If we furnish not such teachers, the coming generations will look to other Christian denominations to supply our lack of service.

We have heard overmuch of the peculiarities of the West. As to some of these, it were more to our credit, were less said,

and upon less occasion:—overmuch, too, of the similarity of human nature in all ages and lands. And yet the ages, and no less, localities, have their peculiarities. With us they come without, and often against our credit, from that originality of human nature, which will exhibit itself in fresh forms when removed from the traditional influences of older society, and from mingling the representatives of different communities and nationalities. And these afford conditions in which are demanded various processes of religious culture. God does not permit his people to work by copy, to repeat the fathers by rote; but, in illustration of his wisdom in the organism of the Christian Church, gives occasion in different ages and localities for new sorts of culture—with the same instruments, new methods of work, original processes in every age, to every man.

Here in the West—as where not?—yet other than elsewhere, God has afforded occasion for ingenuity, adaptations, methods and varieties of toil, beyond the reach of many a minister, who could do successful service in a well established church. To gather into a church, in conditions of successful work, men of diverse culture and of divers denominations, each with predilections for modes of worship, forms of belief and style of preaching, various, and often tenaciously held;—some of them astonishing others, and even themselves, to find how much of their piety came from the external pressure of influences in their former place of abode;—all of them, according to the purpose of their migration, bent on increase of wealth as the leading plan of life, sometimes careless as to the means thereto;—to gather them from a wide reach of prairie and forest;—to reconcile their differences;—inspire the feeble band with hope in the successful establishment of a church;—to forgive annually, and at large sacrifice, for unavoidable arrears of salary;—after years of spiritual comfort and physical discomfort while making the school-house their sanctuary, through years more of

toil to secure the erection of a meeting-house;—and to set up in that community, for it and the generations to come, the organic forces of Christian order, “here is the patience and faith of the saints” in the ministry and out of it.

For this there must be an education anterior to what the seminary affords, not from books wholly, but also from drill in the conflicts of western life. Our ministers, like their Master, must be “made perfect through suffering,” men previously schooled under the forces that here fashion life, and made appreciative of the hard conditions under which spiritual progress is here effected.

Then there is given us the problem to conserve the wisdom and adaptation thus got, so that the student shall leave the seminary in keen sympathy with men in the conditions of life here found, and with a ready ingenuity in applying the gospel to work its transformations, despite untoward influences. Of this hereafter, in our method of theological education.

5. There are churches in the West, to have which supplied with adequate ministers gives us no special solicitude. By that principle of political economy, “Demand and Supply,” their wants are met. The present generation in such churches is profited and adequately supplied with ministers from the East. But, as shown above, even such churches in the main will eventually require a ministry of Western origin. We need a theological seminary, that such ministers can be prepared, when demanded.

Not, however, for those fields of labor is the deepest solicitude felt by all churches energized with the idea of subduing the world to Christ; but for those posts of ministerial service, to fill which no help comes from any principle of political economy. Away in almost any direction from our nascent cities, and rail-road towns, may be found from one to a dozen townships, with population now, or soon to be, dense for agricultural districts, yet with no church organization or edifice. The

inhabitants are solving the problem of physical livelihood and betterment through the development of material wealth. For this they work hard, wear cheap clothing, live in rude houses and in a rude way—and fittingly, because necessarily. If left without any means of grace to counteract the entirely worldly influence by which they have surrounded themselves, they will soon be so comforted in their worldly prosperity, as to be well nigh inaccessible to the gospel.

We will not leave out of account that other Christian denominations are doing a good work in evangelizing these waste places. They do their work, not ours. There is a work to be done here which can be done only by a Calvinistic Congregationalism—by a gospel strong in doctrine and free in spirit—truth and liberty preached in love. But count in, as we joyfully do, the labors and success of all truly evangelizing denominations, yet accurate statistics of religious destitution in rural districts and frontier settlements would alarm the churches. Many were recently astonished at the canvass of a favored county in Illinois. We need only think how far apart our churches are, and some of them vacant. Indeed, over a broad belt of frontier States religious destitution is the “established order,” slightly modified here and there, at wide intervals, by a village somewhat matured in its Christian organization. Hundreds of ministers are needed, not because there are so many vacant churches, but because there are so many places vacant of churches. To each of these ministers the whole or much of a county could be assigned—especially by some brethren who have several counties in charge—where he could find from one to a score of preaching points, and by a modified itinerancy cultivate the whole field, till from its ripeness it must be divided with other laborers.

Rather than the risks, uncertainties, care, abundant toil, physical as well as mental, of such construction, most ministers coming from the East will wait, till

they can select a well established church, with a well established parish, convenient meeting-house, stable congregation, and reliable trustees; and for this they can give abundant reasons.

Not by our present method of evangelization shall we be able to send ministers to this most important work of human salvation and church construction in rural districts and frontier settlements, while there are vacant churches in more matured and better organized society. Not with the design of first filling all vacant churches—by no such method of evangelization—not by the law of overflow—not by crowding the weaker into rougher and obscurer fields, can this work be done. But there are to be trained up ministers, first of all full of faith and of the Holy Ghost, to whom life has no worth but for purposes of human salvation, called of God, and by him endowed with gifts of thought and utterance, educated by hard work, and by intercourse with men well versed in theological study, familiar with the varied habits of thought and moods of feeling current in the rural districts and frontier settlements of the West, contented for the time with the modes of life common in such regions, readily discerning and impulsively loving the Christian spirit, under whatever disadvantages found, entering into hearty sympathy with men, sometimes looking at life with their eyes and feeling its forces with their hearts, casting in his lot with them for life, breaking the bread of life from house to house, till he can gather them into a sanctuary, and, at whatever cost of toil and ingenuity of effort, pouring around them the full tide of gospel influence, till he can win them to the cross:—ministers, they need be, in the spirit and power of John the Baptist, preaching in the wilderness of the West, even if with wardrobes and larders like his. And with the requisite faith, the Church can call out of human society whatever sort of men she truly needs, as really if not as readily as our country has in this war.

Our Seminary is mainly devoted to the usual course of theological study; yet we design to make it instrumental in training ministers capable of the various service the West requires; and herein we find a reason for its existence.

6. We now come to a point on which we speak timidly, yet anxiously. Our reasons are not drawn from anything we find in the present, nor from any hopefulness in our Christian attainments; but from the graciousness of God to the churches in the past, and from the want the future presents of other bestowments of his grace.

There is placed before our churches in the West something better than merely the Christian development current in other communities of churches. Sometimes from historical associations and influences, sometimes from gracious bestowals of spiritual life, and sometimes from incentives afforded through providential allotments, communities differ widely in their zeal for truth, in their missionary spirit, in their genius for reforms, verily in their standard ideas of Christian life. Thus our Pilgrim Fathers, in what they made New England to be, a combination of forces which the world never before had seen, unfolded so largely and fruitfully the germs which they brought over in the Mayflower. Already our western churches have a repute; the coming ages will modify it. Their history is to characterize a distinct movement in the unfolding of the divine plans. For this they are to attain to views of truth and of its applications, to a maturity and force of Christian character, to an efficiency and profitableness of religious activity never before reached in the later history of the Church. For when God lets his believing Church take possession of any large and important part of his earth, he has always given her some characteristic enlargement in gifts and graces. Thus are we situated; and to broader views of God's truth, to juster methods of its application, to more efficient modes of Christian action, and

upon higher plateaus of spiritual life are these western churches to come, on their way to the highs of millennial glory. For this, and into this, are these churches to educate a ministry.

It would be melancholy to think that our churches had already reached the limit of gracious attainment. The gospel can, by what the churches are to become, and by the ministry they are to educe, do something more for the world, than as yet. Sporadic instances of eminently holy living, sparkling through all the history of the Church, as well as the known forces of the gospel, show the possibilities of gracious attainment open to our churches. Our development toward this higher life involves, as a primary and instrumental process, that we beget a ministry.

7. Besides, there is no valid reason why our churches in the West should not do their part in handing down to another generation the organized forces of the gospel, doing for the next what each generation must for its successor. There are other reasons, showing, like the above, the need there is why our western churches should found a theological seminary, both as a method of Christian development, and as a means of Christian evangelization; but here are seven reasons, enough for any course not essentially wrong.

Institutions of learning, to be of use, must, like the form of civil government, be adapted to the spirit of the people. Their genius, instructed by their necessities, must fashion their institutions to their wants. The colleges of our land, though of monastic origin, and still retaining somewhat the traits of their derivation, are greatly changed from their originals; and herein lies much of their use. A course of education has been adopted in Chicago Theological Seminary, different from the common. Of it the following explanation and defence are offered. This course of education is proposed only for the conditions in which it has been adopted. Other seminaries understand

their work, and the wants they are to meet; and are safely left with their managers. This course of education, though somewhat experimental, combines elements, the value of which separately has been tested; it is prosecuted, therefore, upon some warrant of wisdom afforded by experience.

These two points we readily concede:—

1. That we need some ministers who shall be scholars, in the highest sense of the term. With all the learning of the past, there are still unsettled questions. Also, new questions are coming up. Antiquarian and scientific research will give the biblical scholar many tasks. The bearing of the gospel on social science, reforms, business and politics, is far even from general concession. New methods of action for the evangelization of the world are to be devised. To bring all the powers of the gospel to bear on the world in their possible force and combination, to solve all the problems now up and to come, will require the ripest scholarship, the highest culture, and the most of divine wisdom possible. Even a few men, with these qualifications, can do the world great service.

2. But to have them, there must be liberal culture in the ministry generally. The highest mountains rise not from plains, ranges of lesser mountains form their base. So that ripest scholarship needed will be the outgrowth of an educated class. Besides, such a ministry is the demand of our churches generally. Under our Protestantism our churches will not bear an interceding, which thus becomes an interceptive, priesthood. The diffusion of education, the freedom and multiplicity of the press, the quickened thought of this age, restiveness under mere dogmatism, such that no man will adopt his grandfather's creed merely because his father did; but especially the work to be done in all our churches and communities, demand that each minister should be as much of a power, as—with his opportunities—nature, grace and education can realize.

Here is room for all that our colleges and theological seminaries can do. They are not in advance of what is demanded of them; nor would they be, even were they to raise the standard of scholarship. If for our western uses we advocate some modification of the current method of theological education, it is with the profoundest admiration of the work which Andover, Bangor, New Haven and other seminaries have done. In raising the standard of ministerial qualification—felt profitably by other denominations of Christians—in the men they have produced, in the power they have made those men to be, these institutions justify their existence, and find warrant for all their cost of men and means. Rather than a reduction, an addition to the course of theological training is demanded: such a change our churches seek to effect and justify.

The course of study for the ministry, followed for the last fifty years by our Congregational churches in this country, involves usually two years of study in the academy, four in college, and three in the theological seminary, nine years of life, in its most formative period, spent at a wide remove from those social influences, and that play of life's actual forces, with which, more than any other man, the minister has to do. After this somewhat monastic training, he goes forth with his character fixed, his habits settled, and his views of life determined under forces and in conditions, the like of which he will never meet again. It is not strange that unwittingly he gives needless offence, perhaps unsettles himself as a pastor, from the lack of that broad common-sense which intercourse with men would have begotten, or from an ignorance of life which could be corrected only by studying it from the position of those with whom he has to do. From no one position, least of all from one so remote as the college and theological seminary, can a just estimate be formed of the actual forces and ten-

dencies of life, in which the minister finds his most efficient human helps, or his greatest hindrances.

We do not object to this course of training as too long or too severe. With less, our ministers, as a class, could not maintain their position, or meet their responsibilities. Our objection is that it is so exclusively intellectual and scholastic; and, as a general result, sends forth ministers, as a class, too obviously deficient in three particulars, which we specify.

1. Educated away from the men of actual life, studying human nature under the dissection of theology, and by the revelations of his own experience, ignorant of men in the varieties and combinations of actual life, he is educated out of sympathy with men in those conditions of life in which men do most abound. His cultivated taste takes offence at the rudeness and lack of culture, which perhaps, he is surprised still to find in the world. This lack of sympathy comes not of pride necessarily. Humility can not ignore the existing incongruities. The rude and untutored can not interest him as a scholarly man. Determination affords no remedy; and he finds himself out of sympathy with those classes with which the gospel has most to do. Not only is he aware of this, but despite all care, it will find expression, which will be detected, for among the uneducated there is a keen sensibility about their points of weakness. And thus many a hopeful pastorate is broken up.

Yet the ground for sympathy exists, and if it be not realized, it is because the parties stand to each other in a false position. For a minister to do his people good he must love them: to love them he must know them. Concede all that the doctrine of depravity and the facts of ignorance demand, admit that many in his parish are unable to interest him as a gentleman of culture, and that he is unable to interest them with his best sermons: still in the fears, the wants and longings, which thoughts of God, death and eternity, the sense of sin, the antici-

pation of immortality and the hope of the divine favor stir in all human hearts, the whole race, learned and unlearned, stand on one common level. The history of any human soul is so fearful a thing, that no one can note its interior life and progress without a thrill of interest. Here is a ground of approach, the basis of a true and commanding sympathy between the widest extremes of moral character and intellectual culture. And the minister who has no vital and visible interest even in the degraded and vicious of his parish, men for whom Christ died, for whom were built the palaces of heaven or the prisons of hell, men whose interior and essential life in all its elements of sin and in all its possibilities of repentance, faith and holy living is but the counterpart of his own, may well doubt the divinity of his call to the ministry.

This earnest sympathy, prompting manifold labors for the men around him, fallen as he knows by terrible proofs, yet capable of a saintly experience, transcends all literary qualifications as an element of success in preaching the gospel. One reason for the divine incarnation was to assure us of God's living sympathy, and nothing subdues human hearts like that. And one reason why we are to preach the gospel, rather than angels, is that men can be reached by this Christ-like sympathy as no how else. This sympathy is not the result of any natural endowment, though there are favoring temperaments, nor simply the fruit of grace in the heart; but with grace in a large measure, it is the fruit of cultivation, the result of an actual intercourse with men, and of labors for their salvation, both of which form an indispensable part in the training of a minister.

2. Removed for so many years from the ordinary temptations and conflicts of life, his moral forces lack vigor. Especially handling divine truth in a speculative way, studying it in its theoretical aspects and philosophical relations, he loses that quickened sense of its revolutionary and

vitalizing power useful to a vigorous piety.

No limits can be assigned to the possibilities of gracious attainment in any condition of life. But an unused piety, if it retain any vitality, is apt to become a monastic pietism. Culture by use is needful to that vigor and constancy of personal religion, for which the minister will find daily and hourly need. As a part, and most essential part, of his training, he needs to go forth from his scholastic retreat, and tentatively work the forces of the gospel, not merely that they may be something more to him than a speculative theory, but that his piety may be cultivated by use: that his heart may burn with zeal for the Lord of hosts, as he beholds the works of iniquity; that he may know how consciously to seek God's wisdom and strength, when he finds that all his well adjusted arguments fail to move the hearts of men; that he may know what it is to enter into the feelings of the convicted sinner, however strongly modified by his antecedent life in sin, and lead him to the cross; how to bring his warm, beating heart into close contact with the stupid Christian, till by prayer and labor the tides of spiritual life shall again start in that sluggish soul; instead of vainly shouting from a remote eminence warnings and anathemas at the groveling, he may know how to get at him, to appreciate his condition, to enter, like a teacher of the idiotic, into his views and feelings, and thus open some channel of sympathy: then, whatever struggles of anxious heart and resolute faith the burden shall require, to lift him up till he shall see the crown of righteousness within his reach: how, in fine, to take into his heart the difficulties of all classes, inspiring the merely zealous with caution, the timid with courage, the anxious with trust, the careless with fear, the mourning with comfort, the doubting with hope, and to hunger for God's grace in behalf of all.

As thus indicated, superadded to all

erudition and culture, in the ministry for the West, because of the various work here to be done, there need to be qualifications of heart, more than is necessarily involved in genuine piety. How in cultivated piety to become the pastor and preacher he needs to be, the usual course of study for seven or nine years has failed to show. And for this culture of heart our professional training for the ministry has made no adequate or even designed provision.

3. It is one of the valuable parts of education in theological seminaries that the student comes upon a comprehensive view of the gospel as a theology. This is essential: but adjacent to it lies a danger, growing out of the fact that we overvalue what comes of human endeavor. It is that, till he learns better, he preach the gospel simply as a theology, presenting truth in abstract forms, in essay style, and in philosophical aspects, delivering sermons fuller of logic than of love, more rhetoric than religion, readier to convince and silence than to convict and save, more ambitious to preach ably than profitably, and reconstructing his notes of the Professor's lectures into sermons, rather than finding their material in the word of God, unfolded by prayerful study, and by his own rich experience of its truths. Elegance of style, excellence of composition, earnestness of manner and weight of argument, perhaps also some sweet sentimentality of poetry are the elements entering largely into his sermons, thus educated. And what of all these, except the last, can be left out without a corresponding abatement of his force and usefulness as a preacher? And yet all these, and a working degree of evangelical piety may exist, and he largely fail of being a successful minister in the West. With habits of sermonizing thus formed and confirmed by experience, he will never gain that possible measure of the freshness, piquancy, interest and power with which truth is presented in the history, commands, prophecies, parables, exhortations, prom-

ises, the loving and reproving epistles of the Bible.

Theology rests on the Bible; but there is a great difference between preaching theology and preaching the Bible. The theological student never can understand the gospel simply as a theology, because it is something more than a theology, a great force which God has set at work in the world, to revolutionize it from top to bottom. It regenerates, justifies and sanctifies individual souls: not merely this, but it proposes to go through all the organized forms of human life, and there work its revolutions, till everything is brought on a Christian basis, and imbued with a Christian spirit. No theological student can understand the gospel as this revolutionary power, till he apprehends the work it is to do: nor this, till he understands human nature, not simply as it is presented by the portraiture theology makes of it, and by consciousness. He must know men in their varieties and combinations;—must see what the gospel is to do to this sort of a man and that, to make each a complete Christian man;—must go into domestic and social circles, to see what modifications of life and experience the gospel is there to realize;—must go into places of labor, marts of trade, and to the ballot-box, to see what revolutions the gospel is there to effect. And this, too, as a part of his education; so that, as he returns to the seminary for another term of study, he may be put upon a search of the gospel for those forces by which the changes needful are to be accomplished. He can not understand any gospel truth simply by studying it as an element in his theology. He must know the place it is to fill in human hearts, the changes it is to effect in the lives of men, the great human want there is of every gospel truth. He but half knows the contents of any gospel truth till he takes measure of its corresponding place in human experience. By such tentative processes, as a part of his training, is he to come to any just apprehen-

sion of the gospel as the working force that it is. But for this our present method of training makes no provision.

In suggesting a remedy, we feel all the restraints of timidity and caution which the magnitude of the matter inspires. Yet when we see that in this reading West the preaching of the gospel is held from its rightfully dominant place in matters of moral and religious concern by other methods of popular influence; when we see that other denominations of Christians, by a ministry on the average less thoroughly educated than ours, do reach the masses of the people as we do not; in the hope of giving to our ministry new elements of power, and thus to the gospel greater prevalence, we are constrained to suggest for ourselves a change. Fifty years of experience under one method of training, and the prosecution of a very different course for another half century, together with an observation of still other methods successfully pursued by other denominations of Christians, should give us some wisdom. And here we should bear in mind that training ministers is not a matter of divine revelation, but of human wisdom, gained by experience.

The outline of the modification in theological training, which for ourselves at the West we would suggest, is to unite the two methods hitherto pursued by our churches, combining the peculiar advantages of each:—the modern plan of instruction in the seminary; and the former practice of training under a pastor in the parish, in that condition in which the student as a minister must subsequently work. During the last half of the last century, the churches had some wisdom in training ministers, a wisdom disused now for fifty years. We feel shielded from any charge of undue innovation, since we use the wisdom afforded by the experience of a whole rather than of half a century.

1. In each of the three years of the theological course, let there be a lecture

term of eight months in the Seminary, occupied by the usual course of instruction: varied, perhaps, only in this, that by the aid of special instructors on assigned topics (as provided for in the Chicago Theological Seminary) lectures and recitations be crowded somewhat more than usual. The course of instruction in the lecture term is too well understood to require detail.

And here, parenthetically, we will admit that this whole course involves an increase in the amount of training preparatory to entering the ministry. But the preparation we urge is deemed so important, that if it cannot be comprised in the allotted three years, it would justify the addition of a fourth year to the course.

2. At the close of the lecture terms of the Junior and Middle years, let there be a reading term of three months, preceded by a vacation of one month; and the various course of study here prescribed precludes the need of a longer vacation. During the reading term, let each student, or at most, only two of them together, be under the instruction of a pastor, as approved by the faculty. Passing, as he now begins to do, into the responsibility of that self-management and independent study, the full measure of which will come upon him in the adjacent future, with only such aid as would be refreshing to a pastor, he can pursue his studies in biblical literature, for which an eight months' drill under the professor has fitted him; and under the supervision of the pastor he is to pursue a course of reading in theology, ecclesiastical history and correlated topics, as prescribed by the faculty, following up the instruction of the last term, and preparing him for the next year, all of which is designed to occupy one half of each day during the reading term.

During the rest of the time he is to be initiated into the inside of a minister's life—to learn what are the pastor's hopes and anxieties about his Church, Sabbath-school, prayer-meeting and choir,—to go

round with the pastor, and withal exercise himself, in pastoral visitation,—to see how this experienced pastor demeans himself in families visited by sickness and death,—how he warns the careless, gains the disaffected, wins the shy, and guides the inquiring,—how he marks out work for all classes in his Church, secures their co-operation, and thereby develops their graces,—in fine how, by methods which no lectures on pastoral theology can unfold, he brings the forces of the gospel into work in private and social life. Under the supervision of the pastor he will conduct the prayer-meeting, receiving afterwards suggestions about this most difficult, delicate and hopeful part of a pastor's work:—conduct a prayer-meeting in some out neighborhood, in another deliver an evening lecture:—during the second reading term preach part of the time for the pastor, acquiring not merely the theory but the art of public address, learning to preach by preaching, as only he can.

Perhaps in none of the processes of theological training is there less conduciveness to its purposed end, than in putting the student to preach the two or three sermons of his course in the hearing of his professors and fellow students. There is a secret feeling, despite all efforts to the contrary, that his hearers are noting with severe and critical eye the way he is doing it. It is perhaps the worst of all places to learn to preach. To have heart and soul in his preaching, a self-forgetfulness, an unction of the Holy One, making him more heedful of God than of any fellow mortal—there is no limit to the power of God's grace, but the measure of it needful for all this, is not usually found in the circumstances of such preaching. Let his first efforts, rather, be in some school-house, filled with persons who do not often so conveniently hear the word, among whom he has recently made pastoral visits, and whose condition he understands. With a theme befitting the occasion, mastered and handled extempore,

with a heart made anxious and prayerful for their spiritual good, a mind appreciative of their need, and exulting in the fulness of the gospel to meet it, he will preach with self-forgetfulness, unction and power. However faulty his discourse may unfortunately be according to the canons of rhetorical criticism: yet if his heart has reached theirs, and together they have wept in penitence and rejoiced in hope, more has been done to make him a successful preacher of the word, than would be possible by any proceeding essentially different.

But to return:—it is not difficult to see how naturally in this course of training are furnished the conditions of supplying the defect in ministerial qualification, above noted.

1. By this process, affording the student many of the advantages without the pressing responsibilities of the pastoral life, he will, through intercourse and acquaintance with men, come into a loving sympathy with them. It is idle to ignore the distinctions which culture makes, or to deny their segregating tendency. But to these, happily, there are counteractions. Besides the conditions, above stated, of sympathy between those standing at wide extremes, intellectually and morally, growing out of the fact that all men are under the government of God, in sin and going on to eternal retributions, other conditions of sympathy are found. There are, among men that make up the bulk of society, a hard, round common-sense, a vigor of thought, a substantial intelligence, and in their sphere of life, a culture: also among the Christian portion a vital piety, as often as elsewhere eminent attainments in saintly living: all worthy of the more honor, because often maintained under the disadvantages of an education more or less meager. But where there are not these to awaken the sympathy of the student, it may be done by the disasters of sin, its deteriorations and perversions as wrought upon souls capable of so different a life. It is not the accidents of life, least

of all that bettered condition of humanity so quick to allure our complacent regard, that touches the deepest sympathy of the Christian heart. It is rather the simple, yet terrible fact of humanity fallen and depraved: this not as a general and undisputed fact, but as a fact illustrated in unnumbered instances around him, each giving proof pertinent and cumulative of depravements; it is in this fact, not mitigated but intensified in its terribleness by the gospel, revealing so fully the diverse destiny of which souls are capable, that reaches the deepest fountains of Christian sympathy. This sympathy for men in the actual conditions and conflicts of life does not rouse the heart of the student with a vain alarm, or merely stir it with a distressful agitation: it leads rather to an appreciation of their meager views, their groveling worldliness, and consequent reluctance to a Christian life, to a quick perception of their difficulties, to a ready effort and a sanctified ingenuity in leading them out of their labyrinth into the heavenly way. And for this sympathy with men, modified by a higher sympathy with Christ, there is no substitute as an element of success in preaching the gospel.

2. To train men for the ministry only by a cultivation of the intellect, and with no process that looks directly to a culture of the heart, will afford ministers to whom those inclined will listen with more or less profit; but such ministers will fail to reach that large bulk of mankind, who, shutting out every thought, aim and feeling within the compass of this life, seek to stifle every impulse, to hush every voice, and harden every sensibility, by which they might be admonished of the beyond and the hereafter. Intellect meets intellect. Heart is met only by heart, through the intellect, we admit, but never by the intellect, which should be a transparent medium, an invisible vehicle of the heart, itself made anxious and tender to effect deliverance for souls in bondage.

For this heart-culture—and no monastic pietism will meet his want—the student

must go forth from his scholastic retreat into those conditions and amid those activities of life, in which the susceptibilities of his heart shall be brought into play, and all its gracious affections exercised; and he can not afford to defer this part of his education till he gets into the ministry. As during the reading terms he goes forth in pastoral visitation and personal labors for the spiritual betterment of men, he will feel, for the time, the care and concern of the pastor pressing on his heart. This will give it a steadiness, perhaps a sense of weakness, that he may know with what a divine strength he may be girded in the hour of his weakness. As with a ready spiritual discernment he sees the condition of men, and with a quick apprehensiveness enters into their feelings, his heart will be schooled in all desirable gifts and graces. This daily contact with even the rougher natures to whom he ministers, will prove a source of fresh interest, and awaken in his heart all the variety of its emotions. By this knowledge of life, of the common trials, fears and joys of human hearts; of the realities of passion, interest, hope and affection that move men; of the longings, attempts, failures and triumphs that make up the common lot, he will come into indispensable qualities of heart for an earnest and successful ministry.

3. He becomes acquainted with men of all varieties by this life in the parish; looks at life with their eyes, feels its forces with their hearts; and from the vantage position of his higher intellectual, and it is to be hoped, spiritual, attainment, he sees and becomes able to show them the better position from which to view life, and the better way to meet its trials, temptations and work. By the spiritual discernment thus quickened through the facts daily pressed on his observation, he comes naturally, unavoidably, to see the work which the gospel has to do with the various classes that make up society, its great central work of salvation for individual souls in all conditions of life, and

its work of emancipation from specific forms of bondage, its work of manifold crucifixions for hard and worldly men, of promoting saintly geniality in rude homes, of chastening social life into greater purity, business life into stricter honesty, and political life into a more righteous patriotism.

As he studies the work the gospel is to do in the world, he will become apprehensive of the forces which the gospel needs to contain. He sees the room there is for the law, promises, reproofs, exhortations, motives, examples, the offered grace, wisdom and strength, the inducements to repentance, faith, love and holy living, the divine consolations and the beatific visions of the Bible. Its doctrines will become something more to him than a theology,—mighty forces, rather, for whose working individual and associated life stands invitingly open at every point. And when he returns to the seminary for another term of study, it will be to seek in the gospel the forces for whose work he has found not only abundant but exact measure. Thus in the great battle of the Lord he will become a tried soldier before being placed in command; and will know the proved use of the divine panoply, failing of which his theology will be to him as to David was the unproved armor of Saul.

It is only because the men of the world feel so slight an interest in the matter, that they have not shamed us into better methods of theological training. Had the attempt been made to educate farmers away from farms, mechanics away from shops, merchants away from marts of trade, lawyers without the details of the office and the contests of the court-room, and physicians without clinical practice; an education in books, the theory and details of their profession in a system of lectures, initiating them into it as a science, and not at all as an art; the common-sense of worldly men would have been ready with their reproof.

This mode of uniting the practical with

the theoretical, indoctrinating the learner into the science fully, and especially training him in the art, as the true education for actual life, so valuable by acknowledgment in every other vocation, has, where most needed, in training for the ministry, been most set aside. In most other vocations, men have to do chiefly with materials that are under the known and unvarying laws of nature. Here, with the known quantities, the predetermined relations, and the absolute laws of nature, science is in place; and a course of education for the practical avocations of life, confined to the methods of science, could have been justified. Yet, in all these, science has, perhaps, found too slight a recognition; and the great bulk of men have been prepared for their vocation by drill in the tentative methods of art—have learned to do things by doing them. But in that vocation least under the conditions of science; to influence minds that are not under the absolute laws of the material world, but in the freedom of self-determination; to mold character and modify conduct, held exempt from the law of necessity, culture for this has been in the methods of the lecture-room, theory and science having full advisement, while art with her tentative processes has stood in the background. This we seek to correct, not merely by offering the opportunity for practical drill, but by making it obligatory as a part of the required training, and in conditions most hopeful of success.

After spending three months of both the first and second years of his theological course in the parish under the supervision and training of an experienced pastor, exercising himself in such Christian labors and in such vocations of the ministry as he is prepared for, and fitting himself more fully to profit by instruction in the seminary; he returns at the close of each reading term; and, as a condition of retaining his position in his class, undergoes a rigid examination in the assigned course of reading; and he also brings a certificate from the pastor that

he has used his time in pastoral and other labors befitting his calling. For our own uses, to secure the kind of ministers needed in the West, our churches have adopted this plan of study and training in their Theological Seminary at Chicago.

Our well understood idea of a minister is that he be so well read in theology that he can teach the people:—so apprehensive of the forces of the gospel and of their use, that he can wisely work them;—that he be in such loving sympathy with the people, that he can reach them;—that he have such a rich experience of gospel truths, that he shall know how to lead men in the heavenly way, his piety by use not only retaining its vigor, but having a free and healthful growth;—that in his course of preparation he be so exercised in the uses to which he is to be put, that he shall not be a novice; and that he be so trained to thought and utterance that he shall be a power. For all these, the course of training above advocated provides, except that it presupposes that the student, by a collegiate education, has already made himself a power; and so it must be with our ministers, as a class. Yet while we hold stiffly to our idea of a fully trained minister, it is pertinent to inquire whether there be not other methods than the college affords, by which not all, but some, may be made the power which certain fields and kinds of ministerial work in the West require; and that is all that some need be. And here we affirm:

There is an education in work, hard work. To hold one's self to it, despite all incentives to stop, to master the difficulties presented, by patience, perseverance and ingenuity to overcome obstacles: such a drill during youth and the early years of manhood involves self-control, force of character, the development and use of one's powers. It is a large element in the education of the world's workers, their polytechnic school, for which there is no substitute. Hence the fact that the men who have done the world any service for which

it would have been worth while to be a man, are so largely the sons, not of the wealthy, but of the moderately poor, men who by hard work have developed a force of character, a maturity of mind, an ingenuity of accomplishment, a reliant self-control, really an education. He who would successfully preach the gospel will obtain valuable qualifications, also, by acquaintance with nature, whose illustrations enter largely into his service. Failing of this, too abstract and remote from the ordinary and familiar range of human thoughts, have been the teachings afforded by many pulpits. A familiar acquaintance with the moods, manifestations and processes of nature till one is twenty-five or thirty years of age, will be no indifferent part of an education for the ministry. Nor are words needed to show how valuable is that process of education that comes from intercourse with men, and acquaintance with the forces at work in business and social life. More than is usually imagined does the real education of life, that which makes each what he is, and fashions the diversities of men, come in these incidental ways.

Owing to the immature state of education in the West, there are not enough graduates of colleges entering the ministry, to meet its wants. We are compelled to look to other sources to supply the lack. Among the most successful ministers in the West we find some educated as above, whose college has been the farm, shop or office. Graduating from such a college at twenty-five or thirty years of age, with an ardor of piety, and burning desire to labor for the salvation of men, that hushed all ambition for success in the business opening before them, they have devoted three years to theological study, and entered the ministry, to the great profit of the churches. They are found just the force required in many missionary fields at the West. They have a practical common-sense, a knack of doing things, an acquaintance with men, a knowledge of the forces at work in life, a

sympathy with men, and an ingenuity in reaching them. They see the regenerations the gospel is to work in individual and associated life, the vacancies it is to fill in human hearts; and they know by witnessed achievements, illustrated in manifold ways, what are the capabilities of the gospel. They have an intelligent and working use of its forces. And in many Western fields they can gain an access, and work Christian transformations, which, in the same conditions, are beyond the reach of many a learned doctor of divinity. It is idle to argue this point. Even with us experiment has settled all practical questions: while other denominations of Christians, with, we think, a weaker theology, and ministers of less scholastic culture than even these, have made themselves strong, at least numerically, where our work is scarcely begun.

In western missionary life culture of the heart amounts to more than does education of the head. But something more is demanded than the best development of head and heart. The sound body which the above method of training preparatory to entering the seminary secures, is not the least essential qualification. Occasionally and temporarily the western missionary may find himself in conditions in which his sense of dignity and duty may compel him, while planting the gospel in some irreligious place, to throw himself, like Paul at Thessalonica and other places, upon his original independence, by supporting himself with the labor of his own hands. Then in the long reaches of travel which rural districts and frontier settlements present, robust health, a capability of physical endurance, is no insignificant quality. To walk all day, hunting up the lost sheep of his own and of other, eastern, flocks, when to spend the day in reading and study could be easily justified;—to visit all the families within a radius of ten miles, not once, but annually or oftener;—to gather into neighborhood-meetings those who are too far from Christ to find their way to the

meeting-house, six miles distant;—and to carry the consolations of the gospel into many and distant homes visited by sickness and death, will warrant any expenditure in physical education. Herein are sad failures, because of an education wholly intellectual.

Before this pioneer missionary work in the West is done, before the millennium comes, the churches must call into ministerial service other men than those educated by two years of study in the academy, four in college, and three in the theological seminary.

1. Because such will be the demand in this enlightened age for ministers of thorough education, that enough of them, educated by this long process, can not be had. And this conviction is not abated by the fact that there are unemployed ministers: there always will be; for in this, as in every vocation, some mistake their calling. If there are more in the clerical profession than any other—an assertion sometimes made, but questionable,—it may be readily accounted for by the practice of pushing a man clear into this profession without affording him any testing trial of his gifts, or any adequate insight into its interior life. Unfortunately, many prefer to go through life out of place, than meet the discredit of abandoning a profession after nine years of preparation.

2. Because, if we do our work in evangelizing rural districts and frontier settlements, ministers are needed, different in kind, with greater variety of qualifications, capable of a more various service than are there furnished by this nine years' course; as the foregoing considerations, we think, conclusively show;—cheaper ministers they may be, both as to the cost of getting and supporting them; yet better adapted to certain sorts of work, now urgent in the West, than are many of the ministers furnished by the usual course of preparation.

While the Chicago Theological Semin-

ary has its regular course of study for those who have gained the advantages of a collegiate education or its equivalent, and is doing a good work, and its chief work, in educating this class of men: it has also its special course of three years of theological study for men too old to go through college, men educated till twenty-five or thirty years of age by hard work on the farm, in the office, shop or store, acquainted with men among whom this missionary work is to be done, familiar with life in Home Missionary fields, having a good English education, and, it is desired, an ability to read the gospels in Greek, men of earnest piety, gifted for the work, and promising efficient service. The Board of Directors, with a wise caution, have made their admission to the Seminary to depend on the judgment of the professors as to their promise of good service in the ministry. The Seminary is educating an excellent class of young men of this sort, and will continue to do

so, as long as they are found of use to the churches.

This Seminary, under the control of a Board of Directors, each half being elected triennially by the churches, a people made by their experience in settling a new country, eminently practical and constructive, may be made, by whatever changes the wisdom of experience may demand, just what the wants and genius of the churches shall require. Though suffering as yet with the embarrassment of immaturity, from a lack of endowments and adequate library—much promised aid failing from the deranged state of the country: yet with the able Faculty it has secured, and the hopeful beginning it has already made—having graduated a class of fourteen in this third year of its operation—it will be found, we believe, to have its own proper place and work in the line of God's providences, and in the unfolding history of the West.

JOHN THORNTON AND DARTMOUTH COLLEGE.

AN ORIGINAL LETTER, 1775.

THOSE who are acquainted with the lives of Newton, Scott, Cowper, Hannah More, Wilberforce, Whitefield and others in that circle of great names in the Christian history of England, would know the list to be incomplete without the name of Thornton, father and sons. Mr. Whitefield's visit to Mr. Wheelock's Indian Missionary, in 1764, led to the sending of the Indian preacher, Samson Oocom, to England, where a general interest was excited in the Christian public. A fund of more than £6,000 was collected, of which Mr. Thornton, Lord Dartmouth, and others, were joint trustees. The result was the removal of the School, and the establishment of Dartmouth College at Hanover, N. H. Mr. Thornton settled an annuity of \$100 on Oocom, and the missionary Kirkland conferred his benefactor's name on the son, after-

wards president of Harvard College. Mr. Thornton died in 1790. The *Gentleman's Magazine* of that year said of him: "perhaps there never was a man more deserving of public regard, a pattern in every virtue that could promote the welfare, and improve the interest of mankind: the fondest husband, most benevolent father, devoutest Christian, and sincerest friend. His charities, which almost transcend belief, were rather felt than known, and reached to the remotest part of the habitable globe. He died without having incurred a censure, during a life of seventy years, from the most licentious of mankind."

He began life with £100,000, and was the first English merchant of his age. Cowper's lines "in memory" illustrate his life and character.

"Thee, therefore, of commercial fame, but more
 Famed for thy probity from shore to shore,
 Thee, THORNTON! worthy in some page to shine,
 As honest, and more eloquent than mine,
 I mourn. . . .
 . . . though God made thee of a nature prone
 To distribution boundless of thy own,—
 And still, by motives of religious force,
 Impell'd thee more to that heroic course,—
 Yet was thy liberality discreet,
 Nice in its choice, and of a temper'd heat;
 And, though in act unwearied, secret still,
 As in some solitude the summer rill
 Refreshes, where it winds, the faded green,
 And cheers the drooping flowers, unheard, unseen.
 Such was thy charity; no sudden start,
 After long sleep, of passion in the heart,
 But steadfast principle, and, in its kind,
 Of close relation to the Eternal mind,
 Traced easily to its true source above,—
 To Him, whose works bespeak his nature, Love.
 Thy bounties all were Christian, and I make
 This record of thee for the Gospel's sake;
 That the incredulous themselves may see
 Its use and power exemplified in thee."

The original letter, here first published, is from a series of communications by Mr. Thornton to President Wheelock, now in possession of the venerable Dr. Allen, of Northampton. Epistolary exchange seems not to have been rapid just then. This reply to the letter from the students of Dartmouth, Nov. 7, 1774, dated Oct. 24, 1775, was not received till March 8, 1777. Meantime the Colonies became independent of Great Britain.

CLAPHAM, 24th Octr., 1775.

GENTLEMEN,—I duly received your Letter of the 7th Novr., A.[nno] P.[roximo]. I was thankful to find my End in writing you answered, by your favorable acceptance of what I was then enabled to write you; which encourages one to send a further Word of Advice. I trouble myself but little with Politicks, as it is not my Province to be a Politician; and therefore I have not signed any of the Addresses, Remonstrances, or Petitions, flying about. I espouse no particular party, and most sincerely wish well to all my fellow Subjects; my Prayer to God for them is, that he would make British Subjects high above all Nations in Praise and in Name, and in Honor; by making us a holy People unto the Lord our God. I would be prejudiced by no sinister ends, but I plainly perceive

that things are in a strange State of Confusion between Great Britain and America. I wish we may all consider, that we can have but one common Interest; that the prospect may soon brighten, and we be perfectly joined together in the same Mind and in the same Judgement.

You, Gentlemen, are young and unexperienced, and liable to receive Impressions in your early days which may abide with you to the latest hour of your lives: it concerns you therefore to weigh well what you adopt. If I could help you here, I doubt not but it would continue a lasting Blessing to you. Let me exhort you to consider the many Blessings you enjoy. The great liberty of serving God according to the dictates of your own Conscience; the great mercy of having a written and preached Gospel; the many outward Blessings and Protections you have enjoyed; with every private advantage arising from your peculiar Situation, and the care of your worthy President.

These all call loudly upon you to be thankful to that God, whose mercies are over all his Works, and more especially over you. Beware of obliterating those Traces of Divine Love, or of using your liberty for a Cloak of Maliciousness. I trust you are led to Prayer in the present unhappy Situation of affairs. I would caution you that your Prayers be without Wrath, agreeable to the written Word, 1 Tim. 2, 1 & 3, for a happy Issue out of all the present disturbances. Read attentively over, the seven first Verses of the thirteenth of Romans, shun profane and vain Babblings, for they will increase unto more Ungodliness, see 1 Pet. 2, 13 & 18. I wish not to damp the love of Liberty, but to stifle every abuse of it; not to contract your views of Things, but to enlarge them; not to weaken your Faith, but to prevent your turning it wrong; not to deprive you of your Privileges, but to have them sanctified, and lay an Embargo on your gratitude. It was said of Hezekiah, that he rendered not again according to the Benefit done him, for his heart was lifted up, therefore there was Wrath upon him, and upon Judah and Jerusalem. Perhaps Great Britain and America have been

equally forgetful of their Benefits : this best accounts for their present troubles. Many of you are designed for the Church ; beware of Party rage here likewise. Party is a strange Thing ; the Pulpits are not always clear of it ; it will creep into Families, into inner Chambers, into our very private Prayers. Remember it is often productive of much Evil and never desirable. Prayers and Fasting are excellent Things ; but as a man may fast for Strife and Contention, so may he pray likewise, if he is not particularly watchful over his own Heart. A Spirit of Prayer is promised ; and that is a Scriptural Prayer that is according to the Scripture. Watch that you depart not from your Rule, and may God give you a right Understanding in all things. If I might advise, it should be that you meddle not with Disquisitions that are not in your Province ; meddle not at all with Politicks ; you can get no good thereby, and it may be productive of much evil, by embittering your minds. Beware of the abuse of two Words, Liberty and Slavery. Your Liberty is very great. Slavery is a word that very few have an adequate Idea

of ; and may Great Britain and her Colonies be preserved from ever knowing it by a woeful experience.

I commend you to him who alone can pull down what Sin builds up, and build up what Sin pulls down ; that which is impossible to us is easy to him ; and this same Jesus has bid us expect Seasons of refreshment from his Presence. Let us then not grieve, and much less quench his Holy Spirit, and all will be assuredly well with us, let what will come of the present unhappy Broils. With best wishes for your spiritual and temporal welfare, I remain always,

Gentlemen, Your hearty well wisher
and affectionate Friend,
JOHN THORNTON.

To the Gentlemen Students of Dartmouth College.

"To
The Rev'd Dr. Wheelock,
Dartmouth College,
Hanover County,
New England."

President Wheelock endorsed on the letter, "Received March 8, 1777."

Books of Interest to Congregationalists.

A HISTORY OF THE MODES OF CHRISTIAN BAPTISM, from Holy Scripture, the Councils Ecumenical and Provincial, the Fathers, the School-men, and the Rubrics of the whole Church, East and West, in illustration and vindication of the Rubrics of the Church of England since the Reformation, and those of the American Church, by Rev. James Chrystal, A. M., a presbyter of the Protestant Episcopal Church. Philadelphia : Lindsay & Blakiston. For sale by J. E. Tilton & Co., 161 Washington St., Boston. pp. 324. Price \$1.25.

In the preface the author says of his book : "It is an apology for the belief of the early Church, that Christ enjoined trine immersion. Its aim is to show that the preference expressed by the present rubric of the Church of England, and the other British churches [for trine immersion] is one well founded in Scripture and in Christian antiquity." He has evidently bestowed great labor upon this volume, and has brought to it no small ability "to make the worse appear the better reason." From the early doctors, from popes, councils, and very general ancient usage, he has arrayed a strong force in favor of

his chosen position. From the Scriptures he adduces nothing satisfactory. He meets objections to his theory with ingenuity. We think our Baptist friends may find many crumbs of comfort in this book, notwithstanding the summary method in which its author disposes of them as lying outside the pale of covenanted mercies. We very much doubt the revival of this ancient mode among even the most devoted of the Church Episcopal, in this country or in England. As a history of the early mode of baptism this work is a contribution, to all the curious on that subject, of no inconsiderable value.

CONNECTICUT HOME EVANGELIZATION REPORT, 1861.
WITH AN APPENDIX.

This pamphlet has a value beyond the fact that it has 16 pages of report and 86 pages of appendix, containing just so much paper and so much printer's ink. And we refer to it, not because any authors and

publishers have it on sale anywhere, but because, on turning over its leaves, we have deeply wished every follower of the Redeemer in Christendom had it, and would read every word of it, and then would ask, "Lord, what wilt thou have me to do?"

The work begun so successfully by the Congregational churches of Connecticut, an account of which these pages contain, is an indispensable, a Heaven-appointed, but an almost totally neglected work. It is a marvel that the nineteenth century should have more than half spent its blessings of years upon our churches, before any of them should wake up to the importance of systematic, earnest, persevering efforts to save the perishing at their very doors. The General Association of Congregational Ministers of Connecticut some three years since inaugurated a movement which has resulted in the appointment of a Home Evangelization Committee for their own State, who, in connection with the Directors of the Home Missionary Society, have appointed a General Agent, Rev. L. W. Bacon, a man for the place, to superintend this work. He has visited the churches, the associations, the consociations, and the ministers in their studies. A thorough canvass of the State has been made in nearly every school district. The number of worshipers and non-worshipers have been ascertained. And the developments from these thorough examinations have been astounding. If the one half, which is proved to be true, had been alleged by an outsider, all would have denounced the allegation a libel upon that land of "steady habits." Yet it is probably true that the sun does not shine upon the same number of acres which furnish so many worshipers in proportion to their population. To reach, and if possible, to gather in these lost ones, visiting committees are appointed in each church, neighborhood prayer-meetings are held, every individual is invited and urged to some place of worship. The plan contemplates making every church the effective agency for reaching all within its own precincts. Thus far every thing promises well, and already some clusters of precious fruit have been gathered in. We look with interest

upon this movement, and can but hope that the example of our Connecticut churches will be universally followed. This subject of Home Evangelization needs to be thoroughly examined, and we propose to say more about it hereafter.

A HISTORY OF THE RISE AND PROGRESS OF THE REBELLION, and Consecutive Narrative of Events and Incidents from the first stages of the Treason against the Republic, down to the Close of the Conflict; together with Important Documents, Extracts from Remarkable Speeches, &c. &c. New York: James D. Torrey, No. 13 Spruce St.

This work is published every Wednesday, in numbers of 32 pages, on good paper, in fair type, and sold for 10 cents a number, by A. Williams & Co., 100 Washington St., Boston. If its future issues shall be as well filled as the two numbers before us, they will contain an excellent and reliable history of perhaps the mightiest and wickedest rebellion that ever cursed this footstool. Those who purchase this will have its origin, progress and finale, together with the messages, speeches and views to which it has given rise, in a compact, readable form; and secured at a very small price.

PRIMARY OBJECT-LESSONS FOR A GRADUATED COURSE OF DEVELOPMENT. A Manual for Teachers and Parents, with Lessons for the proper training of the faculties of Children. By N. A. Calkins. New York: Harper & Brothers, publishers, Franklin Square. 1861.

We have here a well filled volume of 362 pages, upon a most important but a greatly neglected subject. If the author shall have done no more than to call the attention of our educators to this great want of children, — "*ideas before names, things before words,*" he will deserve well from every parent. He has given not only theory and exhortation to duty, but we have practice and the mode of discharging duty. Here is the rule and its application; general principles and details in their workings. Familiar with the business of teaching as a profession, and having felt the want of the help herein afforded, Mr. Calkins occupied a favorable stand-point for preparing such a work. And, in its prosecution, he has availed himself of the experience of eminent teachers; he has experimented personally upon the lessons he here gives; he has carefully examined what has been written upon this subject, and is therefore in a position to give teachers and parents just

the book they want, and of which they do more than well to avail themselves. The contents are: "Development in observation; Developing ideas of form...of drawing...of color...of number...of size...of weight...of sound...of the human body,...of place; Physical training; Elementary

reading; Naming and describing objects; Developing ideas of the qualities of objects...of the materials, formation and resemblance of objects; Development of moral ideas." It is an eminently suggestive book, and every way helpful to those who have the care and training of little children.

Congregational Necrology.

Rev. ALLEN McLEAN died in Simsbury, Ct., March 19th, 1861, aged 80 years. He was born in North Bolton, (now Vernon,) Ct., on the 20th of June, 1781. He not unfrequently remarked that it was his privilege to look back on a long line of Christian ancestors. His parents were Alexander McLean and Johannah Smith.

He was twice married. (1) To Miss Sally Pratt, of East Hartford, on Jan. 21st, 1810. Their children were six in number. She died Oct. 27, 1831. (2) To Miss Nancy Morgan, of Plainfield, Ct., on June 28th, 1833. She died Sept. 22, 1860, six months previous to his death. At the age of 19 he commenced the Christian life, and also a course of study preparatory to college, with Dr. Backus, of Somers.

He graduated from Yale College in 1805; spent one year in the study of theology with Dr. Dwight, of New Haven, and afterwards continued these under the direction of Rev. Asahel Hooker, of Goshen.

His first and only settlement was over the Congregational Church in Simsbury, Ct., in 1809, and he remained in this office till dismissed by the council of death, making the time of his service for this Church more than half a century.

In 1859 his people and his townsmen united in celebrating his semi-centennial anniversary, on which occasion was read a sermon of his preparation, giving a brief review of his labors. The expression of his feelings towards his people on this occasion, and their response to him, revealed that their mutual affection and confidence continued to the end of his days. To the end his people loved to call him "Our Pastor." For fifty years he kept his large and scattered parish united. The secret of his gaining and retaining this hold upon his people lay chiefly in the diligence and faithfulness with which he performed his pastoral labors.

In his review of his labors, he says: "I have commonly written my sermons for the

Sabbath. I have written too many, and too hastily. My sermons ought to have been composed with greater care, and less in number. To write one sermon a week is enough. For the other services let the young minister repeat an old discourse or preach extemporaneously. On the holy Sabbath I have commonly preached three times. My third discourse was unwritten. In seasons of revivals I have preached four or five times every week. I have preached in eighty private houses; in sixty churches; in thirty school-houses; a very large number of funeral sermons; at the ordination of five ministers; at the funeral of four ministers; at the dedication of sixteen private houses; and at the parting interview of fifteen families, who have left us for other towns and States." He also testifies to a wonderful work of grace among his people, in the fourth and fifth years of his ministry. Since then, he adds, there has been a season of refreshing once in about seven years.

For many years he had a domestic school, part of the time teaching himself, and part hiring an instructor.

And it can truly be said of him that he loved his work. He called it not unpleasant toil, but found delight in it. He said to his colleague a few weeks previous to his death, "If you do not soon preach a sermon from the words, 'If a man desire the office of a Bishop, he desireth a good work,' I shall."

In his half-century discourse he said, "Such is now my attachment to my people, and my love for my work, that I would gladly be carried back if I might pass my life in preaching again to you the glad tidings of salvation."

He was eminently a man of peace. He disliked all strife and controversy. Hence, while his convictions were positive and firm concerning the sins of intemperance and slavery, his controlling desires for peace and harmony rendered him conservative in his efforts for reform.

His domestic virtues have been revealed to us both by those who have lived in his family

and by the Christian character of all his children.

His afflictions were severe. His first wife he lost in the midst of her days—his first-born in the prime of his manhood—his sense of sight twelve years before his death, and his second wife, the guide and dependence of his blindness, six months before the days of his dependence ceased. These trials wrought in him an abiding spiritual frame of mind.

The twelve years of his blindness were spent not in inactivity. Of course with this affliction he was assisted by a colleague. But still he thought, and prayed, and visited, and sometimes preached. In all these years it was his custom to keep some definite subject on his mind for daily contemplation, and by the aid of another's pen many of these contemplations have been recorded.

It is interesting to notice in these manuscripts, amidst the contemplations of his latest days, a prayer for Abraham Lincoln, revealing, what his conversation told us, his deep interest in our national affairs.

An illustration of his industry and activity we have in his being taken when he died from an unfinished sermon.

His death was peaceful, not ecstatic, for he so feared presumption that he never dared exult with greatest confidence. In a striking manner was exhibited in his death the fulfillment of that precept, "Set thine house in order." For when his children were gathered around his bed, to hear his farewell words, not having voice to speak but few he uttered, "It is written in the book," referring to that record of his meditations already noticed. He would add nothing to it, take naught away. He had given his dying counsels when in health, so that now, though voice was wanting, he left not his work undone.

The sermon delivered at his funeral was prepared by one among the dead—the late Rev. Jairus Burt, of Canton, Ct. When he was living, this aged father, thinking himself must go hence first, requested him to preach his funeral sermon. But Mr. Burt was taken first. Still he had prepared the sermon asked, and it was found when he was gone. So this aged father in the ministry, having outlived all his fellow laborers, had, as it were, one of them return from the dead to celebrate his memory. It was the "memory of the righteous," and all who knew him say: "A good man has gone from us." [Com.

Rev. THOMAS SMITH, pastor of the Congregational Church in Brewer Village, Me., died Sunday night, April 7, 1861. He had

been out of health for some months, but prosecuted his labors till January last. He retired on Sunday night with no apprehension that death was near; but waked from a quiet sleep, spoke to his wife, rose up from the bed, and instantly dropped dead.

He was born in Litchfield, Me., Aug. 17, 1812. In early life he became the subject of renewing grace, and was desirous of obtaining an education for the Christian ministry. But being the youngest of the family, duty to his parents seemed to prevent, and detained him at home till he was 21 years of age. At that time an older brother, knowing his intense desire to preach the gospel, consented to take his place at home, while he, though destitute of pecuniary means, launched forth on his long contemplated enterprise. He came on foot to Bangor, and entered the classical school; and with little aid except his own energy and tact completed his education, graduating at Bowdoin College in 1840, and at the Bangor Theological Seminary in 1843. Subsequently he preached about two years in Cherryfield. In 1846 he was ordained pastor of the churches in Orrington and Brewer Village; in 1849 he became pastor of the latter church alone. Thus for the long period of over fifteen years he has labored as pastor in this field. And in these days, when ministerial labors are so multiplied, when the people are so fastidious in taste, when occasions of offence are so abundant, and the dissolution of the pastoral relation effected for causes so slight, it is no little commendation of a man to be able to sustain himself in one parish for so long a time.

Mr. Smith was pre-eminently excellent as a pastor. He was abundant and faithful in his pastoral labors, so no interest of his parish escaped his careful attention. He was characterized by affectionateness and sympathy, by knowledge of men and tact in approaching them. People thought no man was equal to him at a funeral; and parents told how much he interested the children and youth. His success was greatly due to his intense interest in his work, and the unconquerable energy and perseverance with which he prosecuted his objects. He loved his people with intense warmth, and refused repeated solicitations to go to other spheres of labor, where a larger salary was offered; in return, his people loved him. It is his commendation that, at the close of fifteen years' labor in this community, he had the confidence and good-will of every member of his church and parish. Mr. Smith was a warm friend of the Theological Seminary, and an active laborer for its interests.

Late in the fall, hoping the change might benefit his health, he had obtained a temporary release from his parish, and had taken an agency to collect funds for the Seminary, which he prosecuted with eminent tact and success, till increasing illness prevented further effort.

He was active and efficient in the County Conference, and his words were often remembered and spoken of with special interest. His last sermon was preached before the Conference in Bangor in January—an appointment which, with characteristic fidelity, he felt bound, in spite of his feebleness, to fulfil.

He was deeply interested in the churches of the vicinity, and was more extensively and intimately known by them than most of the other pastors. And it is his commendation, that, having lived so long among these churches, and being so extensively known, he had, by the force of his character, commanded universal respect and confidence.

The suddenness of his death—awakened from sleep to consciousness for a moment, only to drop into the sleep of death—prevented his giving utterance to his feelings in anticipation of his departure; but during his illness he has been resigned to the will of God; and death found him, we doubt not, ready.

"The voice at midnight came;

He started up to hear—

A mortal arrow pierced his frame,

He fell, but felt no fear.

"His spirit, with a bound,

Left its encumbering clay;

His tent, at sunrise, on the ground

A darkened ruin lay.

"Servant of God, well done!

Rest from thy loved employ;

The battle's fought, the victory won,

Enter thy Master's joy!"

Hon. SAMUEL CLARK died in Brattleboro' West, Vt., April 9, 1861, aged 84 years, 1 month and 19 days. He was born in Lebanon, (now Columbia,) Ct., Feb. 28, 1777, and was a lineal descendant, in the seventh generation, of Robert Cushman, who arrived at Plymouth, Nov., 1621, and who, previous to his departure for England as Agent for the Colony, preached the first sermon on the soil of New England. The mother of Samuel Clark was Sarah Cushman, born in Plympton, Ms., Nov., 1734, being a descendant of Rev. Isaak Cushman, the first minister of that town. She was married to Samuel Clark, at Lebanon, Ct., June, 1755, the issue of which marriage were seven sons and four daughters, the subject of this notice being the ninth. He emi-

grated, at an early period, to Hampshire (now Franklin) County, Ms., where, and in the County of Windham, Vt., he was engaged successfully in the mercantile business, during the greater portion of his long and active life. Judge Clark, in politics, was of the Washington school, and at various times represented the town in which he lived in the General Assembly of Vermont, and in an after period, he was one of the Judges of the Court in Windham Co., Vt. Consecrated to God in infancy by believing parents, he was early the subject of religious impressions, but it was not until 1833 that he professed his faith in Christ, and united with the Congregational Church in West Brattleboro', upon the ordinances of which he was a constant attendant, while he contributed liberally of his abundance to sustain the institutions of religion at home, and to spread the gospel abroad.

Judge Clark was a man of strong intellect, united with great native energy, while truthfulness, industry, prudence and integrity, strongly marked his character and movements, the result of which was usefulness, honor and wealth. He came to his grave "in a full age, like as a shock of corn cometh in his season." The third day after his departure his remains were borne to the house of God, where he had during so many years worshipped, and after appropriate remarks by his pastor, from Gen. xv: 15, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age," all that was mortal of a good man was consigned "to the house appointed for all living."

Rev. HORATIO FLAGG died of lung fever, in Coleraine, Ms., May 19, 1861, aged 63 years, 3 months, and 25 days. He was a son of Dea. John, and Lucy (Stebbins) Flagg, and was born in Wilmington, Vt., Jan. 24, 1798. He fitted for college under the tuition of Rev. Moses Hallock, of Plainfield, Ms., and was graduated at Amherst in 1825; studied theology with Rev. Theophilus Packard, D.D., of Shelburne, and was ordained pastor of the Congregational Church at Hubbardston, Vt., Jan. 24, 1828. Rev. Charles Walker, D.D., of Rutland, preached the sermon. From this pastorate he was dismissed June 10, 1834. He was installed at Clarendon, Vt., June 29, 1855. Rev. Ira Ingraham, of Brandon, preaching on the occasion. He was dismissed from Clarendon Nov. 15, 1836, and immediately commenced preaching at Coleraine, where he was installed May 3, 1837. Rev. Theophilus Packard, Jr., of Shelburne preached the sermon. After a ministry there of about eleven years, asthmatic and bronchial difficulties disabled

him from preaching, and he was dismissed May 23, 1848. In 1851 he was the Representative of Coleraine in the Massachusetts Legislature.

P. H. W.

Mrs. LYDIA (THOMPSON) DEXTER, widow of the late Rev. Elijah Dexter, of Plympton, Ms., died at the residence of her niece, in Sandwich, Ms., July 10, 1861, aged 82 years, 4 months and 9 days. She was the eldest daughter of Hon. Isaac Thompson, and Mrs. Lucy (Sturtevant) Thompson, and was born in Middleborough, Ms., March 1, 1779. In May, 1824, she became the third wife of Mr. Dexter, then Pastor of the Congregational Church in Plympton. After the death of her husband, in 1851, she returned to the place of her nativity, and resided mostly with a widowed brother and sister, in the house where she was born, until, on a visit to Sandwich, she sickened and died. She was a faithful Christian, and earnestly endeavored to adorn the doctrine of the Saviour in every position which she occupied in life; and will long be remembered by those for whose spiritual good she prayed and labored. She had no children.

Rev. JOHN HOUGH, D.D., died in Fort Wayne, Ia., July 17, 1861, aged 77 years and 11 months.

He was a son of Dr. Walter and Martha (Lockwood) Hough, and was born in Stamford, Ct., Aug. 17, 1783. At the age of seventeen, he entered the Sophomore Class at Yale, and was graduated in 1802. In 1804 he commenced the study of theology with Rev. Moses C. Welch, D.D., of Mansfield, with whom he remained several months, after which he received instruction from Rev. Joel Benedict, of Plainfield, and Rev. Levi Hart, D.D., of Preston, till the spring of 1805, when he joined a theological class under the instruction of Pres. Dwight. This was soon dispersed by an alarm of yellow fever, and he concluded his studies with his former teachers. In October, 1805, he was licensed by the Windham (Ct.) Association.

In the summer of 1806 he went to Vermont, as a missionary of the Connecticut Missionary Society. He commenced preaching at Vergennes, so much to the edification of the people that in a few weeks he was invited to the pastorate of the Congregational Church. He accepted the call, and was ordained March 12, 1807. Rev. Bancroft Fowler, of Windsor, preached the sermon. The Church was small, but gradually gained strength, and in 1810 experienced a revival which brought in a number of new members. After a pastorate of a little

more than five years he was dismissed August 25, 1812.

In the following November he was appointed Professor of the Greek and Latin languages in Middlebury College, and was connected with the College, in that and other professorships, for twenty-seven years. For eight years, from 1817 to 1825, he was Professor of Theology, the first and only one who has held that position at Middlebury. He was eminently successful and popular as an instructor. Saxe, in his poem at the Middlebury Semi-Centennial, thus speaks of him:—

"And well I remember another, whose praise
Were a suitable theme for more elegant lays,
But even in numbers ungainly and rough,
I must mention the name of our glorious Hough.
Who does not remember? for who can forget,
Till memory's star shall forever have set,
How he sat in his place unaffected and bold,
And taught us more truths than the lesson had
told—

Gave a lift to "Old Noll" for the love of the right,
And a slap at the Stuarts with cordial spite,
And, quite in the teeth of conventional rules,
Hurled his adjectives down upon tyrants and fools.
But chief he excelled in his proper vocation,
Of giving the classics a classic translation.
In Latin and Greek he was almost oracular,
And, what was more to his praise, understood the
vernacular.

Oh! 't was pleasant to hear him make English of
Greek,

Till you felt that no tongue was inherently weak;
While Horace, in Latin, seemed quite underrated,
And joyed, like *Old Enoch*, in being translated."

He left the College in 1839, and was for some months agent of the American Colonization Society in Western New York. In 1841 he removed to Ohio, and was installed June 24, 1841, pastor of the Presbyterian Church in Windham. Rev. Jonathan Hovey, of Connecticut, preached the sermon. His labors at Windham were accompanied by a revival in 1843, which added thirty-six to the Church. A healthy state of religion continued during his whole pastorate. His sight failing him so that he could not read, he was dismissed in 1850, and resided for the rest of his life with one or the other of his sons, his blindness becoming in a few years almost total.

He received the degree of A. M. from Yale and Williams in 1807; and the degree of D. D. from Middlebury in 1845.

He married, Nov. 19, 1812, Lucy Leavitt, daughter of David Leavitt, of Bethlehem, Ct., by whom he had one daughter, Martha Leavitt, and two sons, John (M. C. 1838) and David Leavitt, (M. C. 1839.) Mrs. Hough died in Ft. Wayne, Ia., Feb. 11, 1859.

His published sermons are three; at the ordination of Rev. Daniel Haskell, in Burlington, Vt., April 10, 1810; at the ordination of Rev. Beriah Green, in Brandon, Vt., April 16, 1823; before the Vermont Colonization Society at Montpelier, Oct. 18, 1826. He was one of the editors of *The Adviser, or Vermont Evangelical Magazine*, in 1814, and the sole editor in 1815. He published in the *American Quarterly Register*, Vol. iii., "Mechanical Labor combined with Study," an address before the Mechanical Association of Middlebury College, Aug. 18, 1830.

P. H. W.

Rev. DANA LAMB, pastor of the Congregational Church in Springvale, Wis., died at the residence of his son, in Ripon, Wis., Aug. 2, 1861, aged 60 years, 9 months, and 18 days.

He was a son of Edmund and Rebecca (Mc Masters) Lamb, and was born in Georgia, Vt., Oct. 14, 1800. He was graduated at the University of Vermont, in 1825, and remained there as tutor two years, after which he studied theology with Rev. Josiah Hopkins, of New Haven, Vt., was licensed Feb. 10, 1830, by the Addison Association, of Shoreham, and commenced preaching at Bridport as a candidate for settlement, Feb. 21, 1830. His ministry proving very acceptable, he was ordained to the pastorate Feb. 16, 1831. Rev. Thomas

A. Merrill, D.D., of Middlebury, preached the sermon. Several powerful revivals were experienced in Bridport during his labors there. One, in 1831, added seventy-four to the Church, and another, in 1836, added eighty. He was dismissed May 4, 1847.

In the following fall he removed to Springvale, Wis., and immediately began to "preach the gospel, not where Christ was named, lest he should build upon another man's foundation." For about seven years he preached half the time at Rosendale, or Alto. At each of these places he gathered a Church, and enjoyed one or more revivals. In 1855 the Church at Springvale called him to the pastorate, and he was installed Jan. 18; Rev. Dexter Clary preaching the sermon. Here he continued to labor till his death.

He married, Feb. 8, 1831, Julia Maria Bell, daughter of Dennis Bell, of Weybridge, Vt., by whom he had Elizabeth Cordelia, born Oct. 28, 1831; Dana C., born Apr. 29, 1834; Julia Maria, born Aug. 28, 1836; William Nash, born Feb. 10, 1839, died Jan. 21, 1847; Edward Payson, born Oct. 5, 1840; Emma Huldah, born May 16, 1843, died Feb. 8, 1847; and William Nash, born Feb. 25, 1847. Mrs. Lamb was born in Weybridge, Vt., Aug. 28, 1804, and died in Springvale, Wis., March 14, 1854.

P. H. W.

Editors' Table.

It is not to be supposed that every article, in the variety our pages contain, will meet the wishes of all our readers. Complaints have reached us about our statistical records, and in reference to the details of church histories, like those of "Windham County" and "Western Reserve." Yet many seize upon these as the gems among our best communications. Certainly they will be invaluable as contributions to the future histories of all our churches.

Our biographical sketches of deceased ministers fall under the sharp animadversion of some whose opinions are entitled to respect. Touching these, we subjoin the words of a highly esteemed Professor in one of our Theological Seminaries. He says:

"I have no sympathy with somebody's growlings at you for publishing these obituaries; we want some brief sketch accessible of every Congregational minister who dies; and

I don't care how many deacons, if they have been specially good ones, like Dea. Safford. I always read the Necrology, first thing. What an amount of self-sacrifice, of conquering difficulties, of fervent and pure-minded endeavor in the life of almost every minister! Who would grudge a page or two to commemorate such a life? The *Quarterly* is just what we need, and cannot be dispensed with. And it is conducted right."

We have put this number of the *Quarterly* through the press under peculiar circumstances. Ere it was half printed one of our beloved co-laborers finished our first article and his last, and entered upon his final rest. Another of the quartet has been acting the patriot and the chaplain, instead of the pastor and editor. And a third has been seriously afflicted, and confined for weeks, with troubles which brought him into closer sympathy with our ancient friend, Job, than was comfortable to him,

or helpful to the work in hand. If here and there a typographical error shall be detected, it is because the sheet containing it did not pass under his careful supervision. On the whole, we like this number.

The character of Increase Mather is beautifully set forth in the first article, and is valuable for this reason, as well as for the fact that it is the last of Dr. Clark's "Lessons from the Past." "The New England Zone," by Dr. Kitchel, is eminently pertinent to the times, and will be read with interest. The "Ministers' Meeting of New London County," by one of the Fathers in the Ministry, whose semi-centennial, we are happy to see, has just been celebrated, is not precisely the kind of article this journal publishes, because it is not, and does not profess to be, a complete history in itself. Yet it is so racy, conversational, truthful and interesting to those, especially, who know most of the men named, that we cheerfully give it a place.

The discussion of Mr. Kedzie upon the Theological Seminary at Chicago introduces some important thoughts in connection with the subject of education for the ministry. His points are well put, and deserve consideration. It is well that they should be placed on permanent record.

The Minutes of different State Associations and Conferences begin to reach us. We cannot too highly commend the great improvement thus far most apparent in all. The Illinois Minutes are almost a volume, and if the Statistical Secretary shall "go on unto perfection," he will give to his State in particular, and to the public in general, a most valuable record. Ohio is coming all right. Bro. White has a great unfinished work before him. He will deserve more than well if in his next issue he can give us returns from ALL the Congregational Churches in that great central State; churches connected with Presbytery, and those that are still independent, as well as those that are associated. The Minutes of the General Association of Connecticut are a model. Every church is reported, and all there is to it, and *about* it, that an outsider would care, or ought to know, is in black and white. Give us such Minutes

from all our States, and it were easy to make up the annual history of the denomination.

We most earnestly entreat all Scribes of State bodies to forward their minutes to the "Congregational Quarterly, Chauncy Street, Boston, Ms.," at their earliest convenience. We cannot report their statistics in the January number, unless they are soon in hand.

We must once more, and most importantly, beseech our Ministers to send us the *fact* of their dismission—if it occurs—and its *date*; the *fact* of their ordination or installation, its date, by whom the sermon is preached and the ordaining or installing prayer is offered; the *fact* of their marriage, time and place, by whom and to whom; the *fact* of the decease of any brother minister, with such an obituary notice as our Necrology can contain. If these items could be secured to our "Congregational Quarterly Record," punctually and universally, it would soon be and always be of inestimable value. As we are not ubiquitous, we cannot secure them without aid. Will not the Scribes of local Conferences and Associations see that such items are forwarded on their occurrence within their respective limits?

We desire very much to obtain for the same "Record" the fact of the organization of any new Congregational Church—time, place, and number of members. If we could, every three months, give this list *complete*, it would be looked over by our readers with surprise and delight. Will not anybody cognizant of the "fact," transmit it to our address without delay? Such an one would do good service to our Zion at large. Not one half of these organizations are reported any where, and hence are not placed within our reach. It is but a small tax on any one to transmit such items, and we know many would gladly do it, if they did not suppose some one else would, and thus it fails to be transmitted at all. If all will take a little interest in these several particulars, all will share in the benefits.

The reading public are soon to have a treat in the third volume of the "Puritans,

or the Church, Court and Parliament of England, &c., by Samuel Hopkins," from those enterprising publishers, Messrs. Gould & Lincoln; also, in "A Memorial Volume of the first fifty years of the American Board," by Rev. R. Anderson, D.D., (460 pages, 8vo. \$1.) from the American Tract Society of Boston. These books will be on sale by the time these lines meet the eye of the reader. The first two volumes of the "Puritans" have already been noticed. To the third, with the "Memorial Volume," we will pay our regards in our next issue.

In the present unsettled state of finance in general, and the utter destitution of capital on the part of the publishers of the *Quarterly*, as publishers, they have deemed it not only prudent, but *necessary*, to ask and insist upon payment in advance IN ALL CASES. The first number for 1862 will not be sent, therefore, until the dollar is received. And may we not hope that our patrons will not only send their own subscriptions, but each obtain at least one subscriber besides? And the sooner we can be encouraged by such remittances, the sooner can we profitably and hopefully enter upon the work which we have hitherto pursued only—"under difficulties."

Arrangements for filling the place of Dr. Clark are not yet completed. In the mean time the surviving editors have the fullest assurances of abundant aid in filling the pages of this periodical. The best writers of our denomination most kindly volunteer their services. Our readers may be quite sure of no deficiency in this respect.

Volume IV. will open with a steel portrait of our late lamented co-laborer, Rev. Joseph S. Clark, D.D., engraved in the highest style of the art expressly for this work, followed by a carefully prepared record of his life and character, from an eminent pen. An interesting article, on "Church Architecture for the Masses," by Rev. George F. Magoun, of Lyons, Io., will be inserted. Also, "Recent Discoveries in regard to the Plymouth Pilgrims," with a wood-cut of John Robinson's house in Leyden, by Rev. H. M. Dexter. Perhaps the most valuable article in the number will be a most carefully prepared paper on "Puritans and Presbyterians," by one who knows both well. Let none fear for the Statistics because our most *highly figurative* associate has "gone to the wars." They are in good hands, and if he can be outdone in this direction, we are bound to do it.

Vol. III. will be immediately bound in exact correspondence with Vols. I. and II., and our subscribers can exchange their numbers, *if perfect*, for the bound volume, by paying twenty-five cents.

If any one may chance to have No. 1, of Vol. I., which he does not care to retain, he will confer a great favor upon us by sending it to our address—"Congregational Quarterly, Chauncy Street, Boston,"—at our expense.

We can still furnish new subscribers with the three volumes of the *Quarterly*, bound, at \$1.25 a volume, or in numbers at \$1.00.

Congregational Quarterly Record.

Churches Formed.

- April 3. At OXFORD, Wis. 13 members.
 July 8. At BOLIVAR, N. Y.
 " 8. At SOMERSET, Ma. 22 members.
 Aug. 21. At NEW LENOX, Ill. 19 members.
 Sept. 5. At SOUTH GROTON, (Groton Junction,) Ms. 20 members.

Pastors Dismissed.

- June 20. Rev. E. W. CLARK, from the Ch. in Auburndale, Ms.
 " 25. Rev. P. C. HEADLEY, from the 2d Ch. in Greenfield, Ms.
 July 2. Rev. BAALIS SANFORD, from Trinitarian Cong Ch., East Bridgewater, Ms.
 " 9. Rev. WILLIAM J. BATT, from the Ch. in Stoneham, Ms.

July 10. Rev. S. D. COCHRAN, from the Ch. in Ann Arbor, Mich.

" 23. Rev. E. B. FOSTER, from the John St. Ch., Lowell, Ms.

Ministers Ordained, or Installed.

April 23. Rev. J. MONTEITH, JR., over the Ch. in Jackson, Mich. Sermon by Rev. S. D. Cochran, of Ann Arbor. Installing Prayer by Rev. Mr. Lathrop, of Jackson.

May 1. Mr. WILLIAM CRAWFORD, ordained at Clearwater, Min. Sermon by Rev. A. S. Fiske, St. Paul, Min.

" 8. Mr. FREDERICK OXNARD, over the Ch. at Moline, Ill. Sermon by Rev. J. L. Corning, of Chicago. Ordaining prayer by Rev. A. B. Hitchcock, former pastor.

" 8. Rev. LEVI G. MARSH, installed over 1st Ch. in Brewer, Me.

" 14. Mr. WILLIAM A. SMITH, over the Ch. in Rockland, Me. Sermon by Rev. George Shepard, D.D. Ordaining prayer by Rev. Mr. Thurston.

" 23. Mr. JOHN MILTON HOLMES, over the 1st Ch. in Jersey City, N. J. Sermon by Prof. Austin Phelps, D.D., of Andover, Ms. Ordaining prayer by Rev. Leonard Swain, D.D., of Providence, R. I.

" 23. Rev. H. Q. BUTTERFIELD, over the Ch. at Great Falls, N. H. Sermon by Rev. Prof. Smyth, of Brunswick, Me. Installing Prayer by Rev. Mr. Bradford, of Salmon Falls, N. H.

June 5. Mr. D. W. COMSTOCK, ordained over the Churches of Wayland and Hopkins, Mich. Sermon by Rev. E. Taylor, of Kalamazoo.

" 5. Mr. CLARK HANCOCK, over the Ch. at Como, Ill. Sermon by Prof. Fisk, of Chicago Seminary. Ordaining prayer by Rev. W. E. Holyoke, Polo, Ill.

" 19. Mr. EDWARD K. WALKER, of New Haven, ordained in that city as Chaplain of the 4th Ct. Regiment.

" 20. Mr. CHARLES A. HARVEY, over the Deer Park Cong. Ch. in Vermontville, Ill. Sermon by Prof. Fisk, of Chicago. Ordaining prayer by Rev. M. K. Whittlesey, of Ottawa, Ill.

" 25. Mr. SETH C. BRACE, ordained over the Ch. in Bethany, Ct. Sermon by Rev. John Todd, D.D., of Pittsfield, Ma.

" 25. Mr. H. M. DANIELS, ordained over the Ch. at Winnebago, Ill. Sermon by Rev. J. E. Walton, of Rockford.

" 26. Rev. J. EASTMAN, installed over the Ch. in Danville, Vt. Sermon by Rev. E. C. Cummings.

" 26. Rev. IREM W. SMITH, over the Ch. in Southfield, Ms. Sermon by Rev. A. Pickett. Installing Prayer by Rev. N. H. Eggleston, of Stockbridge, Ms.

" 27. Mr. JAMES H. WATERMAN, over the Ch. in Pewaukee, Wis. Sermon by Rev. Wm. De Los Love, of Milwaukee. Ordaining prayer by Rev. J. T. Marsh, of Hartland.

July 2. Mr. MOSES P. PARMLEE, ordained at Underhill, Vt., as Chaplain of the 3d Vt. Regiment.

" 3. Rev. S. J. HUMPHREY, installed over 1st Ch. in Beloit, Wis.

" 10. Rev. S. P. LEEDS, installed over the Ch. in Hanover, (Dartmouth College,) N. H. Ser-

mon by Rev. H. B. Smith, D.D., of N. Y. Theological Seminary.

July 12. Mr. J. D. HOPEWOOD, ordained as Associate Pastor with Rev. J. D. Hoyt, over the Ch. in Coventry, N. Y.

" 13. Mr. WILLIAM H. WEBB, ordained over the Ch. at Suspension Bridge, N. Y.

" 21. Mr. C. C. HUMPHREY, ordained over the Church in Austin, Min. Sermon by Rev. J. C. Strong, of St. Charles, Min.

" 30. Mr. S. F. FREELAND, over the Ch. in Peacedale, R. I. Sermon by Prof. Porter, of New Haven, Ct. Ordaining prayer by Rev. E. Phelps, D.D., of Kingston, R. I.

" 31. Mr. LEWIS E. MATSON, over the Ch. in Racine, Wis. Sermon by Rev. C. D. Helmer. Ordaining prayer by Rev. C. J. Hutchins, of the Presbyterian Ch., Racine.

Aug. 1. Rev. G. W. NOYES, installed over the 2d Ch. in Fairhaven, Ct.

" 6. Mr. CHARLES F. BOYNTON, ordained as an Evangelist, at Oldtown, where he is now a supply. Sermon by Rev. Geo. Shepard, D.D.

" 8. Mr. WILLIAM L. BRAY, ordained over the 1st Ch. in Aurora, Ill.

" 8. Mr. LYMAN BARTLETT, ordained over the Ch. in Morrisville, Vt. Sermon by Rev. W. H. Lord, of Montpelier, Vt.

" 14. Mr. HENRY MARTYN VAILL, over the Ch. in Staffordville, Ct. Sermon by Rev. Jos. Vaill, D.D., of Palmer, Ms. Ordaining prayer by Rev. Charles Bentley, of Willington.

" 15. Rev. J. W. HUGH, installed over the Ch. in Williston, Vt.

" 18. Mr. EDWARD L. CLARK, ordained at Old South Ch., Boston, as Chaplain of 12th Mass. (Col. Webster's) Regiment. Sermon by Rev. George W. Blagden, D.D., of Boston. Ordaining prayer by Rev. Joseph A. Copp, D.D., of Chelsea.

" 23. Mr. WILLIAM W. DAVENPORT, over the Ch. in Danielsonville, Ct. Sermon by Rev. Dr. Thompson, of Roxbury, Ms. Ordaining prayer by Rev. Mr. Tillotson, of Putnam, Ct.

" 28. Mr. ALEXANDER MCKENZIE, over the Ch. at Augusta, Me. Sermon by Rev. George Richards, of Litchfield, Ct. Ordaining prayer by Rev. Benj. Tappan, D.D., of Augusta, Me.

Sept. 12. Mr. HENRY A. STEVENS, over the Ch. in Melrose, Ms. Sermon by Rev. J. W. Wellman, of Newton. Ordaining prayer by Rev. William Barrows, of Reading.

Ministers Married.

April 29. In Biddeford, Me., by Rev. Charles Tenney, Rev. HENRY K. CRAIG, of Bucksport, to Miss HARRIET E. TENNEY, of Plymouth, Iowa.

June 4. In Waldoboro', Me., Rev. HENRY M. VAILL, of Staffordville, Ct., to Miss MARTHA C., daughter of Dea. R. C. Webb, of W.

" 5. In Kingston, N. J., by Rev. Thomas L. Janeway, D.D., Rev. NATHANIEL L. UPHAM, of Manchester, Vt., to Miss ANNIE H. JANEWAY, daughter of the officiating Clergyman.

" 6. In Monson, Ms., by Rev. Dr. Coleman, of Middletown, Ct., assisted by Rev. Dr. Ely, of Monson, Rev. J. L. DUDLEY, of Middletown, Ct., to ELIZA M., daughter of the officiating Clergyman.

June 7. In Portland, Me., by Rev. Geo. L. Walker, Rev. CHARLES B. RICE, of Saco, to CLAIR E. A. LORD, of Portland.

" 19. In Bucksport, Me., by Rev. H. Craig, Rev. SIMON C. HIGGINS, of Turner, to Miss MARY J. GARDNER, of Brewer.

Aug. 1. In Littleton, N. H., Rev. GEORGE I. BARD, of Waterford, Vt., to Miss JERUSHA E. PARKER, of Littleton.

" 6. In Roxbury, Ms., at the Dudley St. Baptist Ch., by Rev. J. W. Olmstead, (Editor of the Watchman and Reflector,) Rev. GEORGE B. SPALDING, Pastor elect of the Cong. Ch. in Vergennes, Vt., to Miss SARAH L., daughter of the officiating Clergyman.

" 19. In Cape Elizabeth, Me., by Rev. Mr. Walker, assisted by Rev. Mr. Gray, Rev. AUGUSTUS F. BEARD, to ELIZA, daughter of Col. John Goddard.

" 26. In New London, Ct., by Rev. G. B. Wil-

cox, Rev. A. L. CHAPIN, D.D., President of Beloit College, Wis., to Miss FANNY L. COIT, of N. L.

Sept. 2. In East Boston, Ms., by Rev. H. B. Hooker, D.D., Rev. ASAHEL M. HOOKER, of Bristol, Ct., to Miss MARY JOHNSON, of Monmouth, Kansas.

Ministers Deceased.

June 26. In New Portland, Me., Rev. E. S. HOPKINS, aged 49.

July 18. In Red Wing, Min., Rev. JAMES McHOSE.

Aug. 4. In Fitzwilliam, N. H., Rev. ABRAHAM JENKINS, aged 50.

" 17. In South Plymouth, Ms., Rev. JOSEPH S. CLARK, D.D., aged 60.

American Congregational Union.

The Trustees of the American Congregational Union have done very little for the last five months. Receipts have been so small, and appropriations had been already made so far beyond receipts when the financial war-spasm seized our churches; that they have not ventured on farther liabilities. Appropriations have been made to only three churches, and to these in small amounts. During this time our Treasury has paid to Black Earth, Wis., balance, \$150; to Atchison, Kan., \$500; to Mill Creek, O., \$150, from the Phillips Church, South Boston, Ms.; to Congregational Church, Edwards Co., Ill., \$100, from two members of the Phillips Church, South Boston; to Ossawatimie, Kan., \$250; to Westfield, Wis., through Dea. A. Kimball, of Boston, Ms., \$200; to New London, Wis., \$250; total, \$1,600. Our pledges are not yet all redeemed, nor are they yet so nearly redeemed that we dare venture on farther appropriations. This is peculiarly embarrassing, especially as calls are so numerous, and some of them so pressing urgent. It has been supposed by many that few, if any, of our feeble churches would think of building in these trying times, and therefore there would be little need of contributions for this object. But thus far the reverse has been true. Never, since this organization began its church-building work, has it been so flooded with applications for immediate help as within these last four months. Some had begun to build and could not suspend; and others are plainly foreseeing that they must either build or disband. Moreover, labor is now very cheap, and the most of building materials are cheap; hence there are strong inducements to "rise up and build."

Never was there a time in our history when a little money would do so much good, relieve so much want, make glad so many sincere Christian hearts, and lift so heavy burdens from so many Christian shoulders, as at the present time. If, at the expense of great self-denial, any now give, they may know that such gifts meet and relieve imperious necessities, and secure lasting benefits. And is there any good reason why such gifts should not be made? What though they now cost sacrifices never before endured? The Master plainly and loudly calls upon us to go up and possess the land, and relieves us by no exemptions in times of war or of pressure in the money market. And if at great inconvenience we fulfill His behests, His promises assure us of abundant amends. Nothing will be lost; nay, very much will be gained. If in faith we meet His claims, He will see to it that, in nothing shall our highest interests be endangered.

ISAAC P. LANGWORTHY.

CHELSEA, Ms., SEPT. 17, 1861.

ERRATA.—On p. 322, 5th line from foot-note, for "Trojans," read "Greeks."
p. 335, first column, 6th line from bottom, for "Boyes," read "Boles."

REV. JOSEPH S. CLARK, D.D.

THE good man sleeps his last sleep. Death has invaded our little circle. The first name on our list of four is "starred," and henceforth will appear there no more. We had confidently leaned upon the fallen one as upon a strong tower. While we knew, yet we would not allow ourselves to think, he was mortal. His first, and freshest, and most vigorous thoughts were upon filling and sending forth the pages of this periodical. Our readers need not our testimony to the ability with which he wrote. They will, with us, mourn a common loss. His great love for the principles and church polity of the Fathers of New England, led him to study and master their history as few have done. His strong memory gave him easy command of what he read. With unusual perspicuity and compactness he set forth in his "Lessons from the Past," and in his other articles, interesting and important truths, from which many will profit. We look around us every whither, and ask: Where is the Elisha to take his mantle, and fill his place? His relations to the *Quarterly*, to the Library Association, to the College of which he was a Trustee, and whose unfinished History had just been placed in his hands, as *the* man to complete it; to our feeble churches in Massachusetts, for which he had so long labored; to the Alumni of Andover Theological Seminary, whose personal history he knew so well, and whose Necrology he so skillfully prepared; to the cause of Christ at large,—to say nothing of his lovely family circle, made his life an important life, and his death to be widely felt.

We attempt no eulogy of our co-laborer, not even a biographical sketch, on this mourning page. Our next number will record that. Our hearts must speak out a few words as these sheets go to press. The first article in this number is from his unwearied pen. He had just written the last pages of manuscript when he lay down to die. The proof-sheet of those last pages was waiting his revision, while the death-sweat was gathering upon his manly brow. He never saw them. A fitting close of his earthly toils, to erect a monument to a character he exceedingly loved, and which, in many respects, he very much resembled!

JOSEPH S. CLARK was born at Plymouth, Ms., Dec. 19, 1800. He was religiously educated. His mother, in her one hundredth year, survives him. He became a Christian when young. He graduated at Amherst College in the class of 1827, and at the Theological Seminary, Andover, in 1842. He was settled at Sturbridge, Ms., the same year; and was greatly blessed in his ministry there of over seven years. For eighteen years he was a successful Secretary of the Massachusetts Home Missionary Society. In 1857, he resigned that office, and was appointed Corresponding Secretary of the Congregational Library Association, a position quite congenial to his taste, especially as it afforded him so good an opportunity to gather up and arrange, so as to preserve, memorials of the Puritans, in books, pamphlets, manuscripts, paintings, &c.

He was literally diligent in business, while he was fervent in spirit, serving the Lord. When most men, with his disease, would have felt excused from any labor, he would not take even needed rest. He has frequently said to one of our number, "It is my daily prayer that I may not outlive my usefulness; I shall work while it is possible for me to work, and when I cannot work, may the Lord let me go to my rest." And within the last six months he has often expressed his entire trust in Christ; his abiding peace and submission under the prospect of disappointed hopes. He fell in his armor, as he had desired. He labored to the last. On Saturday, August 17, he was not, for God had taken him. So He giveth his beloved sleep!

INDEX.

NOTE.—This Index does not include the names of ministers given in the Statistics, pp. 74—116, (which may be found indexed alphabetically on pp. 119—130); nor those of Theological Students, (arranged alphabetically in classes, pp. 199—203). The examiner is also reminded that a name may occur more than once on the same page, while noticed but once here.

☞ For General Topics, see the TABLE OF CONTENTS, pp. iii. and iv.

- | | | |
|-----------------------------------------|------------------------------------|----------------------------------------|
| Abbe, 284 | Baumgarten, 296, 297 | Broughton, 300 |
| Abbott, 41, 63, 309 | Baxter, 15, 327 | Brown, 15, 16, 39, 49, 50, 156, 157, |
| Abernethy, 70 | Baylis, 140, 143, 146 | 212, 234, 305, 309, 335 |
| Adams, 1, 83, 41, 70, 71, 154, 208, | Baylies, 24 | Browne, 292 |
| 209, 210, 223, 248, 261, 262, 269 | Bean, 70 | Brownson, 222 |
| Aiken, 222, 310 | Beard, 383 | Bryant, 71 |
| Aitchison, 335 | Beckwith, 49 | Byington, 329 |
| Albro, 309, 310 | Beecher, 68, 71, 222, 264, 309 | Buch, 205 |
| Alcibiades, 290 | Belden, 67, 310 | Buck, 223 |
| Alden, 336 | Beil, 62, 63, 379 | Buckham, 309 |
| Alexander, 156, 204, 215, 297 | Bell and Everett, 243 | Budington, 208 |
| Alford, 296, 297 | Bellamy, 229 | Bumpas, 216 |
| Allen, 49, 207, 208, 221, 247, 259, 372 | Benchley, 39 | Bunsen, 391 |
| Allworth, 222 | Benedict, 353, 378 | Bunyan, 137 |
| Alvord, 69 | Bengel, 60 | Hurdette, 308, 352, 354 |
| Ames, 318 | Bentley, 382 | Burgoyne, 246 |
| Anderson, 309, 310 | Bernard, of Clairvaux, 278 | Burham, 70 |
| Andrews, 38, 262, 264, 333 | Beza, 297 | Burns, 229 |
| Andros, 244, 245, 325, 351 | Biddle, 304 | Burroughs, 224 |
| Annesley, 326 | Bigelow, 2, 45, 46 | Burt, 214, 376 |
| Anthony, 71 | Bingham, 153, 300 | Burton, 261, 264, 299 |
| Appleton, 181 | Bird, 46 | Bushnell, 15, 17, 205, 209 |
| Arnold, 208, 231, 289, 291 | Birge, 222 | Butler, 281, 310 |
| Ashton, 2 | Bishop, 262 | Butterfield, 69, 221, 382 |
| Atkins, 15, 16, 17 | Bittinger, 70 | Cabot, 16, 156, 350 |
| Atterbury, 266 | Blackington, 50 | Cady, 15, 70, 215 |
| Atwater, 151 | Blagden, 222, 382 | Calham, 68 |
| Austin, 280, 309, 332 | Blake, 222 | Calkins, 374 |
| Avery, 49, 154, 266 | Blakiston, 373 | Callistus, 391, 392 |
| Ayer, 259, 282, 309 | Blanchard, 46, 50, 69, 309 | Calvin, 148, 226, 297 |
| Babcock, 46 | Bliss, 49 | Campbell, 71, 260 |
| Backus, 215, 352, 353, 354, 375 | Blodgett, 309 | Carleton, 50 |
| Bacon, 59, 166, 167, 206, 207, 208, | Boardman, 2, 309 | Carlyle, 144, 145 |
| 222, 223, 229, 268, 305, 309, 330, 374 | Bodwell, 309 | Carpenter, 17, 222 |
| Badger, 329, 330 | Boeckh, 291 | Carr, 222 |
| Bailey, 286, 308 | Boies, 335 | Carruthers, 70, 222 |
| Baker, 46, 150, 230, 360 | Bolles, 39, 157 | Carter, 34, 39 |
| Baldwin, 13, 15, 17, 286, 329, 335, | Bond, 19 | Cartwright, 142, 318 |
| 355, 356 | Bonney, 149 | Caswell, 46 |
| Ball, 143 | Boughton, 222 | Chamberlain, 49, 222 |
| Ballantine, 153 | Boutelle, 70, 352, 354 | Channing, 41, 63, 236, 237, 239 |
| Ballou, 39 | Bouton, 310 | Chantrey, 226 |
| Bancroft, 212 | Boutwell, 39, 50 | Chapin, 39, 70, 208, 383 |
| Banks, 39 | Bowker, 70 | Chaplin, 246, 269 |
| Barber, 71, 222 | Boyden, 49, 50 | Chapman, 330 |
| Bard, 70, 383 | Boynton, 70, 382 | Charles I., 244 |
| Bardwell, 71 | Brace, 310, 382 | Charles II., 324, 325 |
| Barker, 352 | Brackett, 46 | Cheever, 143, 144 |
| Barnard, 337, 70, 310 | Bradford, 222, 310, 382 | Chickering, 70, 222 |
| Barnes, 206, 297 | Bradsbaw, 70 | Child, 222, 350 |
| Barrs, 350 | Brainerd, 227 | Chrystal, 373 |
| Barnum, 247 | Bramall, 241 | Churchill, 309 |
| Barr, 49 | Brastow, 222 | Cicero, 291 |
| Barrett, 330 | Bray, 50, 382 | Clap, 262, 263 |
| Barrows, 208, 222, 266, 287, 382 | Breed, 50 | Clapp, 49, 261 |
| Barstow, 71, 222 | Brewster, 342 | Clark, 20, 24, 150, 221, 222, 242, 256 |
| Bartlett, 39, 71, 150, 310, 382 | Bridge, 45, 46, 268, 269, 270, 278 | 306, 309, 310, 317, 329, 377, 380, |
| Bass, 155 | Briggs, 39 | 381, 382, 383, 384 |
| Bassett, 222 | Brigman, 42 | Clarke, 46, 49, 50, 71, 154, 306, 309 |
| Batchelder, 209 | Brinsmade, 70 | Clary, 379 |
| Bates, 39, 41, 49, 69, 70, 71 | Britton, 212 | Cleaveland, 38, 222, 262, 264, 304 |
| Batt, 381 | Brooks, 15, 38, 42, 285, 350, 355 | Clement, 299 |

- Clifford, 39
 Clinton, 34
 Clough, 46, 49
 Cobb, 70, 308, 310, 354
 Cochran, 382
 Coe, 149
 Coffran, 352
 Cogswell, 154
 Coit, 71, 383
 Colburn, 49, 50
 Cole, 50
 Coleman, 382
 Coleridge, 61, 236
 Collins, 242, 262
 Collier, 46
 Colton, 349, 352
 Comstock, 382
 Conant, 49, 265
 Cone, 386
 Congdon, 38
 Cooke, 50, 309
 Coombs, 242
 Copeland, 50
 Copernicus, 238
 Copp, 382
 Corbin, 49
 Cornellus, 66, 356
 Cornell, 349, 351, 352
 Corning, 382
 Cornwall, 150
 Cotton, 133, 143, 244, 318, 319
 Cowles, 152, 211, 352, 354
 Cowper, 371
 Crafts, 50
 Craig, 382, 383
 Craik, 192
 Crampton, 265, 349, 351
 Crane, 70
 Cranmer, 297
 Cravath, 71
 Crawford, 382
 Cree, 223
 Crocker, 45
 Cromwell, 144, 145
 Crosby, 46, 50, 157
 Crossett, 49
 Ctesiphon, 290
 Cummings, 269
 Cummings, 222, 382
 Curtis, 222, 349, 352
 Curtiss, 310
 Cushing, 307
 Cushman, 20, 39, 69, 308, 377
 Cutler, 70, 71, 222, 223
 Cyprian, 290
 Daggett, 222
 Dame, 261
 Damon, 49
 Dana, 155, 223, 263, 268
 Daniels, 382
 Danielson, 354
 Darling, 50, 66, 330
 Dartmouth, Lord, 371
 Darrow, 153
 Davenport, 157, 143, 318, 322, 382
 Davis, 39, 41, 46, 49, 70, 71, 206, 351
 Day, 329
 Dean, 49
 Demosthenes, 289
 Dempsey, 287
 Denison, 309
 De Ridware, 133
 Desborough, 145
 Dessais, 282
 Devotion, 13, 154
 De Wette, 237
 Dewey, 222
 Dexter, 50, 52, 63, 67, 182, 222, 310, 378
 Dickens, 163
 Dickerman, 222
 Dickinson, 46, 49, 222
 Dike, 50
 Dimock, 69
 Dixon, 230
 Dodd, 69, 300
 Dodge, 50, 222, 310
 Dollinger, 300, 301
 Deolittle, 330
 Dorchester, Earl of, 136
 Dorrance, 259
 Dow, 156, 157, 222
 Downes, 71
 Downes, 309
 Drake, 134, 139, 147
 Drew, 70
 Drummond, 70
 Dudley, 71, 139, 382
 Duncanson, 286
 Dunklee, 310
 Dunning, 156, 157, 356
 Dutton, 208, 222, 223
 Dwight, 39, 40, 43, 66, 68, 70, 157, 209, 261, 310, 349, 375, 378
 Dwinell, 309
 Dyer, 222, 263
 Dyke, 17, 224
 Eastman, 222, 383
 Eaton, 50, 223, 243
 Ebbes, 222
 Eddy, 71, 168, 223, 308
 Edwards, 8, 50, 147, 168, 206, 222, 226, 268
 Eells, 229
 Eggleston, 17, 222, 382
 Eldridge, 208, 222
 Elliot, 13, 169, 318, 323
 Elizabeth, 243
 Ellis, 207, 306
 Ellwood, 355
 Fly, 222, 333, 382
 Emerson, 38, 39, 45, 63, 64, 222, 269, 287
 Emery, 222
 Emmons, 71, 166, 205, 206, 225, 240
 Eschines, 290
 Estabrook, 15
 Ety, 338
 Eustis, 165, 389
 Everts, 66
 Everest, 14, 262, 264
 Everett, 38, 39, 41, 58, 62
 Fairfield, 222
 Fairchild, 221
 Fay, 156, 309
 Felt, 212
 Felton, 39
 Fenn, 149, 150, 153
 Fessenden, 222, 223
 Field, 68, 70, 222
 Finch, 240
 Fisher, 17, 154, 155
 Fisk, 15, 156, 382
 Fiske, 70, 309, 382
 Fitch, 13, 14, 262, 354
 Flag, 335, 377
 Flavell, 326
 Fleming, 61
 Foote, 16, 354
 Forward, 353
 Foster, 15, 16, 20, 221, 269, 309, 329, 382
 Fowler, 28, 378
 Franke, 197
 Franklin, 239
 Frederic, 34
 Freeland, 382
 French, 221
 Fridulph, 341
 Furber, 62
 Gage, 70
 Galesford, 291
 Gallaudet, 34
 Gallaway, 240
 Gallup, 261
 Gangooly, 207
 Gardner, 39, 45, 70, 383
 Garman, 70
 Gates, 246
 Gause, 68
 Gay, 222, 269
 Gaylord, 70, 210, 219
 Gibbs, 151, 310
 Gilbert, 70, 241, 266
 Gladden, 71
 Goddard, 49, 383
 Goethe, 226
 Gold, 254
 Goodhue, 269
 Goodrich, 157, 265
 Goodwin, 137, 140, 222
 Gordon, 246
 Goos, 71
 Graves, 351, 352, 353
 Gray, 383
 Greely, 45, 222
 Green, 49, 379
 Greene, 70, 351
 Greenleaf, 38, 306
 Greenough, 49
 Gregg, 329
 Griffin, 1, 155, 227
 Griswold, 17
 Grosvenor, 286, 330, 349
 Grote, 291
 Grout, 309
 Guerick, 299
 Guess, 290
 Guyot, 50
 Hackett, 59, 70
 Haddock, 213, 223
 Hagenbach, 205
 Hale, 266
 Halladay, 49
 Hall, 37, 38, 71
 Hallam, 62
 Hallock, 70, 377
 Hamilton, 222
 Hamlin, 62, 287
 Hammond, 266
 Hancock, 243, 382
 Hanford, 151, 153, 330, 331
 Harding, 71, 225, 310
 Hardy, 63
 Haro, 301
 Harper, 374
 Harris, 70
 Hart, 71, 149, 151, 152, 221, 285, 329, 330, 336, 378
 Harvey, 309, 382
 Hase, 300
 Haskell, 379
 Hastings, 265
 Hathaway, 18, 210
 Havelock, 305, 306
 Haven, 39, 269
 Hawes, 208, 222, 310, 356
 Hawkes, 309
 Hayes, 70
 Hayward, 356
 Hazleton, 156
 Hazen, 14
 Hazlett, 61
 Headley, 381
 Healey, 222
 Heath, 207, 305
 Heaton, 219
 Helmer, 71, 382
 Henden, 143
 Henderson, 212
 Hengstenberg, 59
 Herbert, 240
 Hewitt, 50
 Hicks, 255
 Higgins, 70, 383
 Higley, 309
 Hillhouse, 260
 Hine, 13, 335
 Hinman, 70
 Hinsdale, 69
 Hippolytus, 301, 302
 Hitchcock, 71, 222, 255, 309, 331, 382
 Hobart, 15, 310
 Hollis, 58
 Holman, 15, 17
 Holmes, 382
 Holton, 169
 Holyoke, 382
 Homer, 165, 167, 308
 Hooker, 39, 40, 71, 137, 138, 142, 222, 223, 333, 334, 375, 383
 Hopewood, 382

- Hopkins, 39, 69, 226, 236, 237, 268,
 280, 379, 383
 Hopkinson, 15
 Horace, 230
 Horrocks, 136
 Hoeford, 329, 330
 Hosmer, 399
 Hough, 153, 355, 378, 382
 Hout, 318
 Hovenden, 150
 Hovender, 71
 Hovey, 378
 Howard, 70
 Howe, 15, 16, 265
 Hoyt, 46, 306
 Hubbard, 139, 143, 146, 310
 Hubbell, 399
 Hudson, 39
 Hull, 39
 Hume, 244
 Humphrey, 39, 41, 46, 310, 382
 Hunt, 13, 60
 Huntington, 13, 16, 18, 39, 154, 383
 Hutchins, 382
 Hutchinson, 137, 141, 144, 145
 Hyde, 153, 222, 310, 334
 Ide, 225, 227, 230
 Ingraham, 39, 308, 377
 Innocent IV., 205
 Iver, 242
 Jackson, 17, 39
 Jacobi, 225
 James, 24, 39, 222, 242, 243, 297, 320
 Janevay, 310, 332
 Jenkins, 383
 Jenks, 63
 Jennings, 286
 Jerome, 50
 Jewett, 156, 310
 Johnson, 18, 45, 70, 180, 227, 279,
 309, 352, 353, 383
 Jones, 221, 255, 309
 Jordan, 236
 Judd, 150
 Judson, 14, 264, 265, 206
 Jynkins, 223
 Kaercher, 287
 Kedzie, 357, 380
 Keeler, 71
 Keep, 309
 Keith, 327
 Kellogg, 206
 Kempf, Thomas a, 322
 Kendall, 49, 71, 222, 300
 Kennard, 264
 Kent, 49
 Kepler, 238
 Ketchum, 157
 Kimball, 38, 221, 222, 223, 306, 388
 King, 534
 Kingman, 50, 310
 Kingsley, 208, 233, 234
 Kinnicut, 39
 Kirk, 63, 70
 Kirkland, 22, 371
 Kitchel, 224, 266, 310, 311, 341, 380
 Kneeland, 22
 Knight, 71, 213
 Kribs, 222
 Kurts, 61
 Kuster, 291
 Labaree, 222
 Lamb, 60, 61, 152, 379
 Lancashire, 70
 Lane, 70, 222, 223, 259, 261, 286
 Langworthy, 1, 310, 314, 383
 Larned, 157
 Lasell, 69
 Lathrop, 154, 155, 382
 Laud, 136, 243
 Lavater, 225, 226
 Lawrence, 70, 150, 208
 Learned, 13, 16, 153, 154, 222, 259,
 349, 353
 Leavitt, 373
 Lebanon, 13
 Leeds, 329, 382
 Leland, 38
 Leonard, 349, 350, 351
 Leslie, 63, 330
 Levi, 166
 Lewis, 68
 Lightfoot, 309, 327
 Limejuice, Miss, 238
 Lincoln, 45, 50, 165, 376
 Lincoln, Bishop of, 137
 Lindsay, 373
 Little, 65, 304, 305, 309
 Livermore, 45
 Locke, 334
 Lombard, 221
 Loomis, 71
 Long, 329
 Long, 70, 231, 309, 322, 333
 Loud, 352
 Love, 71, 382
 Lumpkin, 282
 Luther, 166, 167, 226, 230
 Lyman, 155, 222, 349, 351, 353
 Lyon, 9, 13, 354
 Macaulay, 60
 Madist, 204
 Magill, 286
 Maginnis, 149
 Magoun, 69
 Manly, 242
 Mann, 39, 43, 49
 Manning, 222, 309
 Mansel, 61
 Marden, 309
 March, 355, 382
 Martin, 49, 309
 Mason, 39, 46, 168
 Massie, 242
 Mather, 25, 133, 134, 135, 139, 141,
 143, 147, 148, 168, 244, 317-29, 380
 Matson, 382
 Maxwell, 63
 May, 46, 353
 Mayo, 320
 Maynard, 70
 McCall, 249
 McClure, 133
 McEwen, 68, 385, 386, 387
 McHose, 383
 McLean, 375
 McKenzie, 382
 McLan, 310
 McQuilkin, 194
 McVickar, 309
 Melancthon, 143
 Melledge, 310
 Meneely, 194
 Menenius Agrippa, 141
 Merriam, 152, 256
 Merrill, 70, 379
 Merritt, 46
 Merwin, 71
 Messenger, 16
 Miller, 14, 49, 260
 Millikan, 70
 Milliken, 310
 Mills, 39, 153
 Milman, 205, 304
 Milton, 166, 167
 Mitchell, 319, 323, 334
 Miter, 310
 Moehler, 293
 Monteith, 332
 Montgomery, 150, 216
 Moorar, 309
 Moore, 70
 More, 371
 Morgan, 71, 222, 230, 375
 Morley, 241
 Morrill, 214, 269
 Morris, 70
 Morton, 39
 Mosely, 49
 Müller, 190-198, 323
 Munsell, 67
 Murdock, 332
 Murray, 309
 Nash, 151, 153, 285
 Nason, 69, 71
 Neal, 265
 Nelson, 334
 Nestor, 322
 Nettleton, 308
 Nevlin, 130
 Nevins, 264
 Newell, 214, 269, 306
 Newman, 41, 46, 49
 Newton, 39, 166, 167, 306, 371
 Nicholas V., 304
 Niles, 262
 Norcross, 70
 Northrop, 34, 50
 Northrup, 70
 Norton, 70, 133, 134, 135, 136, 141,
 143, 148, 319
 Nott, 333, 335
 Noyes, 309, 382
 Nutting, 151
 Nye, 137, 140
 Ober, 355, 356
 Occom, 371
 Odiorne, 198
 Olmstead, 266, 383
 Olmsted, 34
 Ordway, 152
 Origen, 301
 Orr, 285
 Osgood, 15
 Otheman, 39
 Owen, 140, 260
 Oxnard, 332
 Packard, 70, 377
 Page, 11, 64, 68
 Paine, 13, 247, 261
 Palmer, 62, 156, 286, 287, 310
 Parish, 39
 Park, 62, 205, 225, 226, 227, 228, 231,
 232, 234
 Parker, 222, 307, 309, 318, 383
 Parkhill, 264
 Parmelee, 69, 329, 382
 Parsons, 45, 49
 Partridge, 318, 350
 Patrick, 70, 71, 223
 Patten, 212
 Patton, 70
 Payne, 155
 Payson, 11, 155
 Pearl, 49
 Pearson, 71
 Pease, 213, 309
 Peck, 309
 Peloubet, 69, 222
 Pennell, 45, 49
 Pericles, 289
 Perkins, 69, 70, 134, 142, 148, 155,
 222, 317, 356
 Perrin, 355
 Pettit, 287
 Phelps, 13, 62, 70, 71, 222, 309, 382
 Philip, King, 323
 Phillips, 39, 222
 Pickards, 286
 Picket, 382
 Pierce, 41, 45, 63, 287, 330
 Pike, 222
 Pillsbury, 223
 Pitkin, 263, 286, 287, 331
 Plato, 166, 167
 Platt, 265
 Plimpton, 309
 Plint, 240
 Plumer, 50
 Plunkett, 39
 Pollock, 242
 Pomroy, 350
 Pomfret, 13
 Pond, 157, 232
 Pope, 213, 215
 Porter, 222, 259, 260, 261, 264, 332
 Post, 208
 Potter, 69, 71, 222
 Potwin, 222, 309
 Pratt, 13, 45, 222, 353, 375
 Prescott, 285

- Preston, 185
 Prince, 70, 139, 323
 Proctor, 66
 Prudden, 144
 Putnam, 39, 70, 71, 350
 Quincy, 43, 58, 321, 324
 Quint, 33, 39, 73, 199, 310
 Rainsford, 49
 Randle, 266
 Randolph, 166, 244, 325
 Rankin, 222
 Rantoul, 39, 41
 Rawley, 305
 Reed, 39
 Reynolds, 307
 Rice, 70, 383
 Richards, 210, 382
 Richardson, 70
 Richmond, 308
 Riggs, 152
 Ripley, 13, 14, 154, 269, 334
 Ritchie, 49
 Roath, 14
 Robbins, 39, 41, 212, 310, 320, 321, 322, 324, 330
 Roberts, 309
 Robertson, 285
 Robinson, 15, 17, 68, 70, 71, 134, 140, 145, 243, 261, 308, 317, 340, 342, 350
 Rockwood, 309, 349, 352
 Rogers, 66, 269
 Rood, 221, 310
 Root, 71, 180
 Ropes, 209
 Rose, 212
 Rothe, 236, 297, 300
 Rouse, 149
 Rowan, 354
 Rowe, 46, 49, 154
 Roy, 70
 Russ, 286
 Russell, 49, 50, 156, 157
 Rutherford, 143
 Rutt, 242
 Safford, 1-12, 222, 305, 379
 Salter, 265, 309
 Saltontall, 233
 Sanborn, 309
 Sanders, 151
 Sanford, 223, 381
 Sanger, 356
 Savage, 40
 Sawyer, 59
 Say and Seale, Lord, 142
 Schaff, 233, 237, 239
 Schneider, 50
 Scofield, 309
 Scott, 49, 330, 371
 Scribner, 204, 205, 209, 223, 269-278
 Scudder, 222, 310
 Sears, 39
 Sergeant, 282
 Sessions, 355, 356
 Sewall, 286, 309
 Seward, 149, 151, 153, 330, 331
 Shafer, 222
 Shaftesbury, Earl of, 164
 Shakespeare, 166, 167
 Shaler, 286
 Sharp, 50
 Sharpe, 265
 Shaw, 45, 153, 181
 Shedd, 222, 300
 Sheldon, 50, 205, 304, 309
 Shepard, 70, 71, 310, 317, 318, 354, 382
 Sherman, 157
 Shores, 308
 Shurtleff, 215, 223
 Sibbs, 134, 224
 Sigge, 341
 Silas, 254
 Simmons, 308
 Simon, 309
 Skelton, 140
 Slocum, 49
 Slosser, 287
 Smalley, 228, 229
 Smart, 222
 Smith, 13, 22, 50, 64, 69, 70, 205, 213, 221, 241, 260, 286, 287, 299, 305, 309, 310, 338, 356, 375, 376, 382
 Smyth, 382
 Snaring, Mr., 238
 Snow, 212, 213
 Snowden, 309
 Socrates, 166, 167
 Sorne, 134
 Southey, 61
 Sparks, 39, 168
 Spaulding, 149, 338
 Spedding, 207, 305
 Spicer, 242
 Sprague, 264, 268, 333
 Spring, 221
 Staats, 309
 Stearns, 39, 45, 70, 71, 262, 265, 309
 Steele, 339
 Stetson, 216
 Stevens, 286, 382
 Stevenson, 39
 Stiles, 349, 350, 352, 353
 Stoddard, 69
 Stone, 41, 70, 137, 309
 Story, 136
 Storrs, 63, 70, 71, 151, 222, 265, 309, 331
 Stowe, 223
 Strong, 14, 169, 223, 229, 264, 336, 382
 Suidas, 291
 Sullivan, 216, 223
 Sumner, 42, 213
 Swain, 71, 309, 382
 Talbot, 308
 Tallman, 154, 156
 Tappan, 70, 222, 261, 310, 382
 Tarbox, 157
 Taylor, 49, 63, 70, 227, 287, 382
 Tefft, 50
 Tenney, 20, 70, 165, 222, 382
 Tertulian, 299
 Thayer, 42, 147, 309, 350, 355
 Tholuck, 190, 231
 Thomas, 71
 Thome, 222
 Thompson, 67, 70, 208, 216, 241, 288, 305, 308, 310, 335, 378, 382
 Thornton, 59, 71, 223, 310, 371, 372, 373
 Throop, 349, 350
 Thucydides, 289, 290, 291
 Thurston, 70, 382
 Ticknor, 34
 Tilden, 45
 Tillinghast, 41, 49
 Tillotson, 18, 260, 382
 Tilton, 308, 373
 Tipton, 219
 Tisdale, 308
 Tobey, 70, 71
 Todd, 43, 70, 71, 382
 Tomlinson, 39, 329
 Torrey, 15, 222, 374
 Townsend, 222
 Trask, 39
 Treadwell, 166
 Treat, 150, 153
 Trench, 231
 True, 39
 Trumbull, 156, 166, 263
 Tupper, 223, 309
 Turner, 2, 212, 310
 Turretin, 235
 Tuttle, 69, 152, 331, 352
 Tyler, 222, 262, 265
 Underwood, 306, 335, 356
 Upham, 310, 382
 Ureick, 242
 Vaill, 71, 310, 382
 Vernilyle, 70, 265
 Vicars, 305, 306
 Vincent, 326
 Vining, 310
 Vinton, 39
 Vitrings, 291
 Waddington, 208
 Wadsworth, 46
 Waldo, 151, 334
 Wales, 165
 Walker, 49, 222, 241, 285, 308, 377, 382, 383
 Wallace, 70, 222
 Walton, 382
 Ward, 209, 244, 306
 Warner, 14
 Warren, 70, 308
 Warriner, 69
 Washburn, 38, 39, 69
 Washington, 326, 350
 Waterman, 262, 263, 264, 310, 382
 Waters, 222
 Waterston, 42
 Watson, 45, 70, 212, 338
 Wayland, 190, 194, 195
 Webb, 39, 50, 70, 309, 382
 Webster, 26, 41, 71, 166, 167, 213
 Weed, 71
 Weeks, 353
 Welch, 157, 264, 378
 Weld, 14, 315
 Wellesly, Marquis, 207
 Wellington, 69
 Wellman, 382
 Wells, 46, 49, 70, 154, 212
 Welsh, 263
 Welsted, 269
 West, 246, 268, 269
 Weston, 50
 Wetmore, 350
 Wheatland, 39
 Wheaton, 351
 Wheelock, 350, 371, 372, 373
 Whipple, 60
 White, 180, 262, 263, 279, 309, 355
 Whitefield, 371
 Whiton, 154, 155
 Whitney, 17, 263, 269
 Whiting, 262, 309
 Whitmore, 152, 310
 Whittemore, 45
 Whittlesey, 355, 382
 Wilberforce, 371
 Wilcox, 383
 Willard, 266
 Willey, 71
 Wilkes, 310
 William and Mary, 325
 Williams, 143, 152, 222, 240, 263, 265, 333, 355, 374
 Wilson, 46, 61, 140, 153, 209, 240, 241, 333
 Winaus, 150
 Winthrop, 20, 137, 141
 Wirt, 282
 Wise, 245
 Wisner, 3
 Withington, 235
 Witter, 266
 Wittier, 71
 Wolcott, 208, 309
 Wood, 216, 308
 Woodbury, 49, 223
 Woodman, 308
 Woodruff, 149, 151, 261, 286
 Woods, 310
 Woodstock, 13
 Woodward, 50
 Woolsey, 268, 309
 Worcester, 263
 Worcester, 2, 215, 279-285
 Wordsworth, 61, 226
 Worth, 49
 Wren, 181
 Wright, 152, 269
 Wyckoff, 70
 Wyman, 50
 Yates, 264, 353
 Young, 46, 136, 153
 Zephyrinus, 302

Congregational Quarterly Advertiser.

THE NEW HYMN BOOK, AND HYMN AND TUNE BOOK.

The importance of the adoption of THE BEST Hymn Book; that which most fully and conveniently meets the wants of Christian worship, must be evident to every one who reflects that, excepting the inspired Volume, it is the only book used in the services of the sanctuary; that it is used in every service, and that it provides the formulae for so large a portion of Christian worship and culture. Certainly the Hymn Book exercises vast influence in the formation and development of Christian character. The publishers respectfully invite attention to

THE SABBATH HYMN BOOK, THE SABBATH TUNE BOOK, THE SABBATH HYMN AND TUNE BOOK, THE SABBATH SCHOOL HYMN AND TUNE BOOK,

For the Service of Song in the House of the Lord,

By *EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and
LOWELL MASON, Doctor of Music.*

This series is now complete, and the various editions of each book afford facilities on the one hand to those who find it necessary to consult economy, and on the other to those who desire large, clear print and elegant bindings. THE HYMN BOOK is furnished, at retail, at prices varying from 56½ cents to \$1.50 each; THE HYMN AND TUNE BOOK at from 80 cents to \$4.50 each. THE SABBATH SCHOOL HYMN AND TUNE BOOK (at cost of manufacture,) from \$6 to \$12.50 per hundred.

Each book in the series is complete in itself. The Hymn Book is adapted to choir or congregational singing, and may be used in connection with any tune book. The Tune Book may be used with any hymn book.

The very large number of emphatic testimonials to the excellence of these books from eminent sources in the United States, the Canadas, and in England; the wide extent to which they have already been introduced, and the increasing satisfaction with which they are used, afford abundant evidence of their great merit and adaptedness to the wants of the churches.

The publishers will be glad to send to any one desiring them, pamphlets containing full descriptions of these books, with very numerous testimonials to their value.

PUBLISHED BY MASON BROTHERS,

Nos. 5 & 7 Mercer Street, New York.

(Adv.)

Congregational Quarterly Advertiser.

THE INDEPENDENT

IS PUBLISHED FOR THE PROPRIETORS BY

JOSEPH H. RICHARDS, No. 5 Beekman st., New York.

TERMS.

\$2.00 per annum, in advance.—\$2.50 after three months.—\$3.00 after six months.

EACH PAPER CONTAINS A SERMON BY

REV. HENRY WARD BEECHER.

Among our Correspondents are

REV. S. H. TYNG, D. D.,

REV. T. L. CUYLER,

MRS. HARRIET BEECHER STOWE,

HORACE GREELY,

BAYARD TAYLOR, &C. &C.

***The Independent has the largest circulation of any
Religious Paper in the World.***

MORE DICTIONARIES.

1,500 Pictorial Illustrations!

We have made a contract with the Publishers of Webster's Dictionary, by which we shall be permitted to offer said book, after the first of January, as a premium or gratuity to every person who will either send us FIVE new subscribers for one year, or one new subscriber for five years, with Ten dollars, which amount, in all cases, must accompany the order. The present rush to obtain this extraordinary premium is a pretty good evidence that it is greatly appreciated.

RECENT VALUABLE WORKS,

PUBLISHED BY GOULD & LINCOLN, BOSTON.

Muller's Life of Trust. With an Introduction by Francis Wayland, D.D. 12mo. Cloth. \$1.25.

☞ This is one of the most remarkable and popular books of the day. More than six thousand copies have already been disposed of.

Gibson's Year of Grace; a History of the Revival in Ireland. 12mo. Cloth. \$1.25

A soul-stirring record of a wonderful work.

Hackett's Illustrations of Scripture. A new edition, thoroughly revised. 12mo. Cloth. \$1.

"Trustworthy, and better than a thousand 'Evidences.'"—[Rufus Choate.

Masson's Life and Times of John Milton. Vol. I. 1608 to 1639. Royal 8vo. Cloth. \$2.75.

"An elaborate, erudite, and magnificent work."—[Independent.

Bateman's Life of Bishop Wilson. With Portraits, Maps and Illustrations. Royal 8vo. Cloth. \$3.00.

A noble biography of a remarkable man.

Gosse's Romance of Natural History. With elegant Illustrations. 12mo. Cloth. \$1.25. A beautiful and popular book.

First Things; or, development of Church Life. By Baron Stow, D.D. 16mo. Cloth. 60 cents.

"An admirable exposition of the principles and spirit of the New Testament, as seen in the lives of the first Christians."—[Independent.

Christian Brotherhood. By Baron Stow, D.D. 16mo. Cloth. 50 cents.

Prof. Phelps's 'Still Hour.' Thirty-second edition. 16mo. Cloth. 38 cents.

Little Mary; an Illustration of the Power of Jesus to save even the Youngest. Introduction by Dr. Stow. 16mo. Cloth. 31 cents. (Just published.)

This is a charming story of the recent precious Christian experience of a child of thirteen years.

The Christian's Daily Treasury. By Rev. E. Temple. 12mo. Cloth. \$1.00.

"It is altogether an admirable work."—[Dr. Sprague.

The Suffering Saviour. By Fred. W. Krummacher, D.D. 12mo. Cloth. \$1.25.

Kitto's History of Palestine. With 200 Illustrations. 12mo. Cloth. \$1.25.

An elaborate and truly valuable work.

Evenings with the Doctrines. By Nehemiah Adams, D.D. 12mo. Cloth. \$1.25.

"We know of no work on Theology which meets so many of the modern heresies."

[Christian Intelligencer.

The School of Christ; or Christianity Viewed in its Leading Aspects. By Rev. A. R. L. Foote. 16mo. Cloth. 50 cents.

The Great Day of Atonement; or, Meditations and Prayers on the Last Twenty-four Hours of the Sufferings and Death of our Lord and Savior Jesus Christ. Translated from the German of Charlotte Elizabeth Nebelin. 16mo. Cloth. 75 cents.

Cruden's Condensed Concordance. 8vo. Cloth. \$1.00.

Invaluable in every family, and very cheap.

Eadie's Analytical Concordance. 8vo. Cloth. \$3.00.

This work contains the whole Bible under classified heads or topics.

Thornton's Palpit of the Revolution. With copious Historical Notes and Illustrations. 12mo. Cloth. \$1.25.

Annual of Scientific Discovery for 1861. Edited by David A. Wells, A.M. 12mo. Cloth. \$1.25.

The Puritans; or, The Church, Court and Parliament of England during the Reigns of Edward VI. and Elizabeth. By Samuel Hopkins. Royal 8vo. Vols. I. and II. \$2.50 each. (Vol. III. now ready.)

Moral Philosophy; Including Theoretical and Practical Ethics. By Joseph Haven, D.D. 12mo. Cloth. \$1.25.

Lectures on Metaphysics. By Sir William Hamilton. Royal 8vo. Cloth. \$3.00.

Lectures on Logic. By Sir William Hamilton. Royal 8vo. Cloth. \$3.00.

☞ The above two volumes are of the first importance to every scholar.

The Greyson Letters. By Henry Rogers, Author of "The Eclipse of Faith." 12mo. Cloth. \$1.25.

"The genius of the author sparkles on every page."—[Meth. Prot.

The Historical Evidences of the Truth of the Scripture Records, With Special Reference to the Doubts and Discoveries of Modern Times. By George Rawlinson, M.A. 12mo. Cloth. \$1.25.

"A noble book, of the profoundest interest and value."—[Boston Courier.

Essays in Biography and Criticism. By Peter Bayne, M.A., Author of "The Christian Life, Social and Individual." In 2 vols. 12mo. Cloth. \$1.25 each.

"The powerful hand of a great master is visible in all these pages."—[Pres. Banner.

Benefit of Christ's Death. By Antonio Paleario. 16mo. Cloth. 38 cents.

"A precious testimony to the truth as it is in Christ."

Limits of Religious Thought Examined. By H. L. Mansel, B.D. 12mo. Cloth. \$1.00.

The Headship of Christ, and the Rights of the Christian People; a Collection of Essays, Historical and Descriptive Sketches, &c. By Hugh Miller. With a Preface by Peter Bayne. 12mo. Cloth. \$1.25. (Nearly ready.)

The Evening of Life; or, Light and Comfort amidst the Shadows of Declining Years. 12mo. Cloth. \$1.00.

The Better Land; or, The Believer's Journey and Future Home. By Rev. A. C. Thompson. 12mo. Cloth. 85 cents.

Heaven. By James William Kimball. With elegant vignette title-page. 12mo. Cloth. \$1.00.

☞ Any work sent by mail, post-paid, on receipt of the price.

CAST STEEL BELLS.



These Bells have now an established reputation. Their chief advantages over others are—

1. Superior strength—Cast Steel being avowedly the strongest of all metals.
2. A Steel Bell of the same diameter, and giving as great a volume of sound as a Composition Bell, weighs much less. (See Table below.)
3. The tone of a Steel Bell penetrates to a greater distance, and is at the same time rich and musical, closely resembling that of a good Composition Bell.
4. The price is *from five to eight cents per pound* cheaper.
5. They are not affected by the severest frosts, nor melted or injured in tone in case of fire.

Each Bell is fully warranted for a year, with proper usage, and if broken after that time, *half price will be allowed in exchange for a new one*—consequently a second Steel Bell will be 20 to 30 per cent. cheaper than a second Composition Bell.

These Cast Steel Bells should not be confounded with the “Amalgam,” or “Steel Composition” Bells, so called, being entirely different from either.

Old Composition Bells are taken in exchange, at full market prices.

The advantages of these Bells on the score of *economy* will be more fully seen by the following Table, to which attention is particularly directed.

Comparative Table of Estimated Weights and Prices of Bells.

CAST STEEL BELLS.				COMPOSITION BELLS.			
Diameter.	Weight.	Price.	Cost.	Diameter.	Weight.	Price.	Cost.
18 inches.	100 lbs.	25 cts.	\$25 00	18 inches.	125 lbs.	30 cts.	\$37 50
20 "	130 "	"	32 50	20 "	175 "	"	52 50
22 "	180 "	"	45 00	22 "	225 "	"	67 50
24 "	250 "	"	62 50	24 "	300 "	"	90 00
26 "	330 "	"	82 50	26 "	375 "	"	112 50
28 "	385 "	"	96 25	28 "	400 "	"	120 00
30 "	490 "	"	115 00	30 "	500 "	"	150 00
32 "	550 "	"	137 50	32 "	600 "	"	180 00
34 "	690 "	"	165 00	34 "	800 "	"	240 00
38 "	875 "	"	218 75	38 "	1,100 "	"	330 00
42 "	1,100 "	"	275 00	42 "	1,500 "	"	450 00
48 "	1,600 "	"	400 00	48 "	2,300 "	"	690 00
54 "	2,300 "	"	575 00	54 "	3,300 "	"	990 00
60 "	3,300 "	"	825 00	60 "	4,500 "	"	1,350 00

☐ Circulars, with full description, Prices, Recommendations, &c. will be furnished on application to

NAYLOR & CO.,

80 State St., Boston. — 101 John St., New York. — 520 Commerce St., Phila.



James W. Dudge

Vol. III. No. 4.

(One Dollar a Year in Advance.)

Whole No. 12.

THE
Congregational Quarterly.

OCTOBER, 1881.



CONDUCTED, UNDER THE SANCTION OF THE

Congregational Library Association,

AND THE

American Congregational Union,

BY

REVS. J. S. CLARK, D.D., H. M. DEXTER, A. H. QUINT,
AND I. P. LANGWORTHY.

BOSTON:

CONGREGATIONAL BUILDING, CHAUNCY STREET.

NEW YORK:

ROOMS OF AMERICAN CONGREGATIONAL UNION,
186 GRAND STREET.

Address "Congregational Quarterly, Chauncy Street, Boston."

CONTENTS.

	PAGE.
INCREASE MATHER. By Rev. Joseph S. Clark, D.D., Boston,.....	317
CONGREGATIONAL CHURCHES AND MINISTERS IN PORTAGE AND SUMMIT COUNTIES, O. Rev. John C. Hart, Ravenna, O. (Continued)...	329
HISTORY AND REMINISCENCES of the Monthly Meeting of the Congregational Ministers of New London County, Ct. Rev. Timothy Tuttle, Ledyard, Ct.,.....	331
FIRST CONGREGATIONAL CHURCH, WINCHESTER, Ms.,.....	337
CONGREGATIONAL CHAPELS AND MINISTERS IN LONDON,.....	340
THE NEW-ENGLAND ZONE: The Social and Religious Relations of the East and West. Rev. H. D. Kitchel, D.D., Detroit, Mich.,.....	341
CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT. Rev. Robert C. Learned, Berlin, Ct. (Concluded).....	349
CHICAGO THEOLOGICAL SEMINARY. Rev. A. S. Kedzie, Chicago, Ill.,..	357
JOHN THORNTON AND DARTMOUTH COLLEGE. An Original Letter,...	371
NOTICES OF BOOKS,.....	373
CONGREGATIONAL NECROLOGY.....	375
CONGREGATIONAL QUARTERLY RECORD—	
<i>Churches Formed</i> ,.....	381
<i>Pastors Dismissed</i> ,.....	381
<i>Pastors Settled</i> ,.....	382
<i>Ministers Married</i> ,.....	382
<i>Ministers Deceased</i> ,.....	383
AMERICAN CONGREGATIONAL UNION.....	383
REV. JOSEPH S. CLARK, D.D.,.....	384

TO OUR SUBSCRIBERS.

Herewith we greet you with the last No. of Vol. III. of the CONGREGATIONAL QUARTERLY. We flatter ourselves that we have redeemed our pledges, and so far met your expectations that we have, at least, well earned our dollar. We are sorry to say that our receipts do not yet pay the printer and binder. We still work for nothing, and have a small arrearage to foot up at the end of the year. The first part of this alternative we can easily bear; the last part is beginning to be onerous. Still we do not despair of the QUARTERLY; and we cannot consent either to discontinue it, or to raise the price, notwithstanding we foresee a hard financial year for the most of our readers as well as for ourselves. The facts, the histories, the discussions, the statistics, and the mementos of the beloved and honored dead we preserve, are too precious to our denomination to admit of a suspension, for one year even. If, therefore, you will send us your dollar, and persuade at least one friend or neighbor to send his also, we can enter another year with confidence of complete success. We have now a larger list of subscribers than ever before. This can be easily doubled by a little effort on the part of each of our friends. And the price, so trifling, will not be a serious burden to any one, even in these troublous times. But, as all see, it effectually precludes us from employing and paying agents to act in our behalf. May we rely on your co-operation? In the uncertainties of the future, we deem it best to insist on *literal payment in advance*. We shall not send, therefore, the first number of Vol. IV., which alone will be well worth the dollar, until the dollar is received. For contents of the first number of Vol. IV., see Editors' Table.

THE BEST SEWING MACHINES.

Every Family should be provided with one of

LADD, WEBSTER & CO'S Sewing Machines.

This Instrument, now so well known for its simplicity, durability, and reliable working qualities—making the celebrated

TIGHT STITCH

alike on both sides of the fabric sewed, rapid and quiet in its motion, easily adjusted to all the variety of Family Sewing—is now offered to the public at prices ranging from



\$50 to \$100,

the price being regulated by the furniture and style of mounting, and *not by the working qualifications*—one machine being as well made as another.

We recognise no difference in the mechanism of our Machines, whatever the price.

[Read the following TESTIMONY.]

....."I wish every minister's wife had one. The gentlemanly and Christian proprietors make liberal discounts to clergymen, and are worthy of patronage because they offer for sale **THE BEST** of these instruments."—Rev. ISAAC P. LANGWORTHY, *Sec. Am. Cong. Union.*

....."After using one of Ladd, Webster & Co's Sewing Machines in our family for nearly a year, we can heartily endorse it as **THE BEST ARTICLE OF THE KIND** ever before the public."—M. M. BALLOU, *Ed. and Prop. Welcome Guest.*

....."The Machine works beautifully."

Rev. AUGUSTUS WALKER, *Mis'sy A. B. C. F. M., Diarbekir, Asia.*

Salesrooms: 17 Summer St. Boston, & 500 Broadway, N. York.

DR. MARSHALL'S HEADACHE AND CATARRH SNUFF.

This Snuff has thoroughly proved itself to be the best article ever known for curing CATARRH, COLD IN THE HEAD, and HEADACHE. It has been found an excellent remedy in many cases of SORE EYES. DEAFNESS has been removed by it, and HEARING has often been greatly improved by its use. It purges out all obstructions, strengthens the Glands and gives a healthy action to the parts affected. It is recommended by many of the best physicians, and is used with great success and satisfaction everywhere.

More than twenty-five years' experience has proved its great value; and at this moment it stands higher than ever before.

A large number of the most respectable Druggists in Boston and New York, in a certificate signed by them in 1854, say:

"The undersigned, having for many years been acquainted with DR. MARSHALL'S CATARRH & HEADACHE SNUFF, and sold it in our wholesale trade, cheerfully state, that we believe it to be equal in every respect to the recommendation given of it for the cure of Catarrhal Affections, and that it is decidedly the best article we have ever known for all the common diseases of the head."

Beware of Counterfeits!

A fac simile of the signature of the Proprietor, CHARLES BOWEN, is on every bottle. Sold by Druggists everywhere.

THE CONGREGATIONALIST.

THE CONGREGATIONALIST is especially designed to be a *Religious Newspaper for the Family*. Great care is taken to obtain for every number a fresh and original variety of matter in all those departments which are essential to this end; and many able writers are generously paid for weekly services that are intended to enrich its columns.

Its Religious Faith is that of the Pilgrim Fathers of New England, as modified by Edwards and his school into what is familiarly known as the "New England Theology."

In matters of reform it seeks to identify itself with that conservative progress which tries all things and holds fast that which is good—yet which never refuses to believe in the possibility that God may have "provided some better thing for us," without which we shall not be made perfect.

It favors no political party or measures, as such, yet it never holds its peace from advocating what it esteems to be good, or from rebuking what it feels to be evil, lest the cry of "politics" should be raised against it.

It aims to promote, and give expression to a healthy and liberal Christian sentiment upon Slavery, Intemperance, Popery, Infidelity, and all questions of general morality; *seeking, as far as possible, to avoid, in so doing, all merely personal controversy.*


In the present crisis, we lay before our readers each week a carefully prepared summary of the progress of the great rebellion, detailing the important events of the week, and giving a comprehensive digest of the war news, which, while prepared with special reference to such as do not have access to daily papers, is read with interest by all, affording, as it does, a general summing-up for the week.

Grateful for that generous patronage which, in eleven years, has raised it from the place of a beginner in the difficult field of Journalism without a single pledged subscriber, to a leading Denominational position in New England, the CONGREGATIONALIST will strive more and more to deserve the favor which, with a steady increase from the beginning, it has received;—seeking first to please the Great Master, and next his followers, and to work the works of HIM that sent it, with all its heart, and soul, and mind, and strength.

The terms of the CONGREGATIONALIST, sent by mail, are \$2.00 a year, in advance; \$1.00 for six months.

GALEN JAMES & Co., Publishers.

15 Cornhill, Boston.

 Specimen copies sent gratis when requested.

